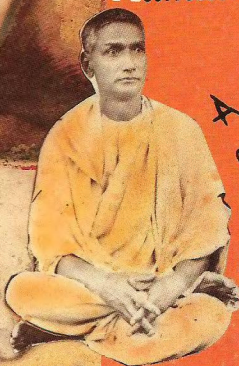


**Nirmalananda
TULSIMAHARAJ**

A direct disciple

sri* OF
Ramakrishna

*A focus on facts
and facets*



Brahma Gopal Dutt



SWAMI NIRMALANANDA

Advent
23rd December 1863

Mahasamadhi
26th April 1938

*Truth about his Direct Discipleship Crucified.
When it will be Resurrected? And by whom?*

CRUSADE AGAINST FALSIFICATION OF HISTORY

SWAMI NIRMALANANDA
(TULSI MAHARAJ)

**A DIRECT DISCIPLE OF
SRI RAMAKRISHNA...**

A Focus on Facts and Facets

BRAHMA GOPAL DUTT

ASSOCIATE TRUTH-SEARCHERS & PENMEN
AJOY KUMAR BASU • AMAL NARAYAN DATTA

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CONSECRATED TO

SRI RAMAKRISHNA
The Embodiment of Truth

SRI SARADA DEVI
The Epitome of Eternal Energy

AND

THE CRUSADERS FOR TRUTH

*"Everything can be sacrificed for Truth, but Truth
cannot be sacrificed for anything"*

— Swami Vivekananda

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P R E F A C E

The aim or object of this publication is to place before the enlightened public at large, particularly the Truth Seekers, all facts based on admittedly authentic records available so far, establishing the fact that Swami Nirmalananda (pre-monastic name Tulasi or Tulsi Charan Dutta) was a Direct Monastic Disciple of Sri Ramakrishna, The prophet of the Modern Age as the great Harmoniser of all Religions.

The need of this publication arises to-day unfortunately from the fact that beginning in the year 1936, perceptibly from the year 1948, and steadily since the year 1952, the attitude of the authorities of the Belur Math and/or of the Ramakrishna Mission increasingly indicate, as would appear from the tone or trend of their publications (or of those of their allied institutions, like Advaita Ashrama, Udbodhan and others including foreign centres), deliberate and planned attempts on their part to establish silently but positively that Swami Nirmalananda was a direct disciple of Swami Vivekananda and not of Sri Ramakrishna, without letting the readers realise, discover or suspect that this statement is a clear contradiction of all their unequivocal declarations or representations previously made and circulated throughout the World to the effect that the Swami was a Direct Monastic Disciple of Sri Ramakrishna, which had been unequivocally made variously in the original and/or earlier editions of their same publications. As would be evident from the copies of the correspondence the present writer had had with the authorities of the Belur Math and of the Ramakrishna Mission, which are published in Chapter VII of this publication, although initially they openly declared without any reservation the fact that the said Swami was a Direct Disciple of Sri Ramakrishna, their tone slowly and imperceptibly changed and finally in 1988 they flatly denied the fact, and asserted that he was a disciple of Swami Vivekananda.

This publication is expected to enable all contemporary and future Truth Seekers to judge for themselves what is the Truth, and accordingly, to cater the same to the thinkers, writers and intelligent

readers of the present and also of the future generations, for establishing and propagating the Truth.

In this noble Crusade for resurrection of Truth, the inspiration and blessings that I have acquired from most venerable Sri Akshaya Chaitanya Maharaj, a nonagenarian legendary figure nay living 'history' in the Ramakrishna World, — the great help I have received from revered Swami Vishnudevananda, President, Sri Ramakrishna-Sarada Math & Vivekananda Mission, Bagh Bazar, Swami Dheerananda, President, Sri Ramakrishna-Niranjan Ashrama, Ottapalam, and Swamini Chidananda of Sri Sharada Ashrama, Ottapalam, — and the patronage I have got from the celebrities, jurists, devotees and ascetics, — are invaluable and have made me ever-indebted to them. Last but not the least, it should be mentioned that this momentous compilation covering hundred years' record would not have been published but for the tireless, tenacious and dedicated services of my associate Sri Ajoy Kumar Basu.

Brahma Gopal Dutt

'Guru Poornima',
Shravana 9, 1398 B.S.
26th July, 1991.

"Kiran Niketan",
1/1C, Lakshmi Dutta Lane,
Bagh Bazar,
Calcutta - 700 003.

A MESSAGE OF BLESSING

শ্রীমাদভয়ানন্দ, ২৬৫২

১৫ ডিসেম্বর, ১৯৬৮

শ্রীমত ব্রজানন্দদেব দত্ত - কলকাতা।

আমনার ২৫৫ ডিসেম্বর তারিখের পত্র দেখে খুশি
হয়েছি। আমার অন্তরে শ্রীতি ও সত্যের গন্ধ
কখন। আরেকমাত্রের আমনার পরিচিতি করে
লিখেছেন, কিন্তু একমাত্রের ঠিক নাই। আমার
লেখ্য ব্রজানন্দ-লিখকতা ও প্রিয়ানন্দ-প্রিয়কতা
- এই দুয়ানি এইরূপ আমনার দেওয়া তথ্য
আমনার নাম সহ পরিবেশিত হলে, এবং এই
দুয়ানি বহুল প্রচার হওয়া আমনার নামও
আরেকমাত্রের ইতিমধ্যে পড়েছে।

স্বা. গ্লিমা বহুবল পরিময়ে আমনি
আমনার বহুবল্য পিতৃদেবের জীবনী-বিবরণ-
পরিচয় ক্রিয়াকর্ম দত্ত ও তৎকালীন মাতা-লিখে
প্রকাশ করেছেন, যা আমাকে দিয়ে গেছেন, এবং
সে মাত্রেরই মতে আমনার মাত্রমাত্রের উদ্দেশ্য
খুশি নিম্নলিখিত মতে প্রকাশিত মতে তথ্যমূলক
এবং এইও প্রকাশ করেছেন। দুয়ানি এই
আমনার অন্যতম প্রিয়ানন্দের পরিচয় এবং
আমনার পিতৃভক্তি ও প্রভুভক্তি উভয় উদাহরণ
হয়। যাতে। ইতি-
শ্রীমাদভয়ানন্দ

English Rendering:

SRI SARADA MANDIR, KHARDAH

7th Baishakh, 1398

(21st May, 1991)

Srijut Brahmagopal Dutt, in your lotus-hands,

I am happy to receive your letter of the 1st Baishakh. Please accept my heart's loving affection and good wishes. You have written that you do not have familiarity in the readers' community; but it is not at all correct. In the Books **BRAHMANANDA LEELA-KATHA** and **PREMANANDA PREM-KATHA** written by me, the facts furnished by you have been mentioned along with your name. And on account of the abundant circulation of these two Books, your name has also been well-spread among the community of readers.

With forty years' hard toil you have arranged for writing and publication of your highly revered father's biography **VIVEKANANDA PARIKAR KIRAN CHANDRA DUTTA O TATKALIN SAMAJ**, which you have presented to me; and written just in this period, a great Book enriched with investigated facts about your most venerable Gurudeva Swami Nirmalanandaji Maharaj, you are also going to publish. Both these Books are indicative of your unending perseverance and will exist as splendid examples of your devotion to your father and devotion to your Gurudeva.

In conclusion

SRI AKSHYA CHAITANYA

FOREWORD

It is a tragedy of human history that it witnesses the torture and persecution of some of its greatest and noblest souls from their own men and own community. This is true for every country and every clime.

Jesus Christ, Socrates, Galileo are glaring instances of such tragedies. Even Sri Chaitanya, whose sudden disappearance from Nilachal is shrouded in grave mystery, — which has not yet been clearly explained. In the present era, Sri Ramakrishna was denigrated as a half-mad, illiterate priest of Dakshineswar Temple.

One of his Direct Disciples — Swami Nirmalananda, more widely known as Tulsi Maharaj, too, had suffered, in our own time, injustice, grave and sinister, from his own men & own community.

The present volume offers a succinct account of that injustice, heaped upon the pious and hoary head of that untiring *Karma* and *Jnan Yogin* of the Ramakrishna Order and how that sordid antagonism has been continuing unabated even half-a-century after his demise.

* * * * *

Born in the posh area of North Calcutta, Bag Bazar, at the end of 1863 A.D., in a famous Dutta family, Sri Tulsi Charan Dutta, slowly and steadily, blossomed into Swami Nirmalananda — through divine grace of and initiation by Sri Ramakrishna himself, inspiration and guidance from Swami Vivekananda and by his uncommon zeal and austerity. Then after playing gloriously his pre-ordained missionary role, he entered into Mahasamadhi at Ottapalam Ashram, Kerala in the month of April 1938.

In between, his life of about seventy-five years, splendidly glided by like the Heavenly-Ganga *Mandakini*. Its flow was sweet and gentle; its clarity as transparent as beads of diamond and its gifts prolific and divine.

He was indeed an undaunted and fearless Sannyasi, sticking to Truth with all his might and main. In fact, his whole life, having many

facets, was full of contemplation and complete dedication for the welfare of humanity.

Unfortunately, no book, fully depicting his unique life-story is easily available now. Two biographies, one in English and another in Bengali, published years ago, are now out of print. Anecdotes of his austerities and itinerary as also of Work-and-Worship of his blazing monastic life, which were once published in many books, journals and periodicals, are not easily available to-day.

In my student-days, as also in my early service-life, I had the rare privilege of meeting him in many places of undivided Bengal, in various surroundings and circumstances and heard his stirring speeches and discourses, full of life and vitality. Instances of his sublime affection and compassion, particularly for the afflicted, — were too many to be cited in a brief account like this. All those unique experiences will die with my death.

His tall finely-built stature, his sublime life, his uncommon spiritual depth and power aroused self-confidence in so many dejected hearts, wiped off tears from so many afflicted and suffering souls, showed the sure way to beatitude to so many inquisitive and craving men and women, that no brief account can correctly depict them.

Whenever I saw him, I felt as if he was the embodied epitome of the Vedic hymn '*Sthirairangaistustubāmsastanūbhirbyasēma devahitam yadāuh.*'

It appeared also that Swamiji's stirring words:

"Go forward without a path

Just as the lion not trembling at noises, ...

... ..

Do thou wander alone,

Like a rhinoceros."

had found living expression in the life of Swami Nirmalananda.

The many-fold activities of his monastic life were spread over the whole of South India, where he spent almost the last half of his life. But prior to that an account of his preachings of religion and philosophy, in far-off America and in many places of Northern and Eastern India were at one time, well-known to all.

In South India, the Ashram at Bangalore was his principal centre of work. It was really his head-quarter. In South India, admittedly a vast

region, he worked nearly for thirty years with indefatigable energy and acumen and established about twenty Ashramas at different places for the propagation of the ideas and ideals of Sri Ramakrishna-Vivekananda.

At the fag end of his life, unfortunately, Swami Nirmalananda had to face a trouble, grave and sordid.

There was sharp difference of opinion between Swami Nirmalananda and a section of the then authorities of the Math-Mission, regarding Bangalore Ashram affairs. As a consequence, he ultimately left Bangalore Ashram for good and also ceased to have any touch with the organisation since then.

Venerable Swami Saradananda had passed away long before those sad incidents. Had he been alive, it is very likely that the unfortunate ending would have been avoided.

Nevertheless, thence onwards, till the last day of his earthly life, that great spiritual giant, absolutely on his own and with untiring endeavour continued to propagate the ideas and ideals of Ramakrishna-Vivekananda.

However, these are all matters of long gone days. Gallons of waters have, in the meantime, flown down the Ganges. The world has undergone colossal changes and so also Ramakrishna Math and Mission.

For the last few decades, a persistent attempt to efface, slowly but totally, the historic entity of Swami Nirmalananda had been noticed, particularly in regard to his identity and credentials as a Direct Monastic Disciple of Sri Ramakrishna.

The old and authentic texts and books, where Swami Nirmalananda was clearly mentioned as Disciple of Sri Ramakrishna, in their reprints or recent editions, his name has either been omitted or mentioned as a disciple of Swami Vivekananda.

The group-photographs, where he had been present, instead of mentioning his name, the words 'unknown' or 'some sannyasi' are being written. These are most deplorable distortion of Truth.

Naturally, the admirers, devotees and disciples of that great and mighty soul, who are still alive, have become aggrieved, shocked and hurt. Their hearts ache and bleed due to the grievous injustice inflicted on a true Apostle of the Master.

But such gross injustice cannot last for ever. Every action has an equal and opposite reaction. To fight against the crucification of Truth and falsification of History, the octogenarian writer, Sri Brahma Gopal Dutt and his close Associates, with the blessings and good wishes of umpteen number of monks and devotees, have launched a Crusade through publication of this book, which, I believe, will bring solace to the anguished lovers of Tulsi Maharaj.

This book, by exposing all the allegations propagated against Swami Nirmalanandaji, by unearthing many incidents and utterances related to the Bangalore episode, by depicting the background of and reasons for enmity and antagonism against him, by recovering and compiling the authentic facts about his Direct Discipleship of Sri Ramakrishna, that were once widely known, but wiped off in later publications, by unassailable analysis, has made a striking endeavour to resurrect and instal the Truth about his Discipleship on the proper pedestal.

I sincerely wish success and fulfilment of the sacred mission that this compilation strives to achieve and I congratulate the bold protest against injustice voiced through it.

Eternity never pardons perversion of History and prevarication of Truth.

Falsehood never lasts long. How long does a stone remain in the sky when thrown upwards? Not for long.

Truth indeed is invincible. Its majesty, grandeur and glory are imperishable.

'Satyameva jayate nānritam, Satyēna panthā bitato devajānḥ.'

Swami Vivekananda used to compare Truth with an erodent. Truth, he said, would make its own way, by its own strength, — a bit slowly through the granite stone, but quite quickly through softer materials. That is the only difference. But it would make its own way definitely.

'Truth crushed to earth shall rise again;
The eternal years of God are hers;
But error wounded writhes in pain
And dies among its worshippers.'

says Bryant

This book is absorbedly avowed to resurge and re-establish the true position, status and history of a sparkling *Rishi*. — half-a-century after his demise.

May that vow meet with success. May Truth prevail.

Tamashranjan Roy*

'Guru Poornima'
Shravana 9, 1398 B.S.
26th July, 1991.

"Sarada Puri",
Makhla,
District Hooghly,
Pin-712 245.

* Sri Tamashranjan Roy, M.Sc., B.T., B.A., West Bengal Sr. Education Service (Retd.), Principal, Post Graduate Training College, Ramakrishna Mission Boys' Home, Rahra, (Retd.) is very much familiar to all the senior sannyasins and devotees connected with Ramakrishna Math and Mission. He has been associated with the Order almost from his teens and now on the threshold of nineties, he stands as a great and venerable witness of its events, development and history. He has the privilege of having the blessings of Seven Direct Monastic Disciples of Sri Ramakrishna whose holy company has sanctified his life. Memoirs written by him about them have been published in 'Udbodhan' and other journals. The divine grace and spontaneous affectionate blessings that he has especially got from Swami Nirmalananda, are invaluable treasure in his life. All these unique experiences he has wonderfully written in his sacred Memoirs of Swami Nirmalananda, — which he has kept with us for publishing in future.

A GREAT KARMAYOGIN
SWAMI NIRMALANANDAJI MAHARAJ
IN MEMORIAM

Sj. Kiran Chunder Dutt, M.R.A.S(Lond)*

It is with a heavy heart that we have to record the passing away of Srimat Nirmalanandaji Maharaj of the Ramakrishna Order. He was one of the seventeen devoted monks initiated by Sri Ramakrishna Paramhansa Deva — the Prophet of Synthesis, who piloted the machinery of the Ramakrishna movement in India and abroad. While quite young and a school student, he came in touch with his great Guru, who moulded the destiny of the future religious world and directed it in a new channel. Since the days of Raja Rammohan Roy seldom do we find a saintly personage elsewhere who commanded respect and admiration not only of this vast continent of India, from its one end to the other, from her cosmopolitan people professing different faiths, but of many highly civilised countries of Europe and America as we find in Sri Ramakrishna. Swami Vivekananda and his co-adjustors may well be said have revolutionised the thought current of the modern world in respect of religion — chalking out a new path — the path of service of humanity as veritable manifestations of the Divinity. Srimat Swami Nirmalanandaji belonged to one of this band of selfless workers all of whom have left this world, leaving one only amongst them — Srimat Swami Abhedanandaji, the President and founder of the Ramakrishna Vedanta Society of Calcutta and who for a quarter of a century held aloft the banner of the Vedanta as interpreted by their Guru Sri Ramakrishna and their leader Swami Vivekananda of revered memory, in America alone.

It was in the fitness of things that Swami Nirmalanandaji was requested to take charge of the Bangalore Ramakrishna Ashrama by his Gurubhai, Srimat Swami Brahmanandaji Maharaj, the first President of the Ramakrishna Mutt and Mission, in 1909 and since then this

* Sj. Kiran Chunder Dutt, father of the present writer, was an illustrious and distinguished personage in the socio-cultural-religious history of the contemporary Society of Calcutta. He had the unique privilege of gaining intimate acquaintance and love of all the Seventeen Direct Monastic Disciples of Sri Ramakrishna, besides unending affection and blessings of the Holy Mother Sri Sarada Devi. His tributes to them had been recorded in his various memoirs. On Swami Nirmalananda he wrote about thirteen articles. This one, written in homage after the passing away of the Swami, would enable the moderns to view the Great Karmayogin through the eyes of an honourable old-timer.

untiring Karmayogin spared no pains in preaching the Gospel of Sri Ramakrishna all over the Southern India, Mysore, Travancore, Malabar, Cochin etc. and in founding and guiding as many as 26 Ashramas, Mutts, Technical Schools, Societies, Schools and the like without any help from his native province either in money or men. Like Srimat Swami Ramakrishnanandaji who was deputed by Swami Vivekanandaji to work in the city of Madras and its vicinity, to spread the cult of Sri Ramakrishna and which he did so successfully upto his Mahasamadhi, Swami Nirmalanandaji is the only worker who devoted the best years of his experienced life in working for the good for our brethren of Southern India. For 29 years he was there to labour unceasingly for his Master's work, and died in harness on the 13th of Baisakh 1345 B.S. (26th April, 1938) in the sacred precincts of Sri Niranjan Ashram at Ottapalam, South Malabar — a Ramakrishna centre founded by him.

A reference to the book named "Sri Ramakrishna Movement in South India", published from the office of the "Prabuddha Keralam" — a journal founded by the Swami, will give the reader an idea, though within small compass, with illustrations, of the numerous activities of the religious hero whose loss we mourn to-day.

The results of one of his activities and achievements will appear from the following few lines quoted from the Census Report of the Govt. of India, 1931, Vol. XXVIII, Travancore, Part I, Chapter XI, Page 335, Section 431:

"Of all the modern religious movements, the Ramakrishna Movement appears to have been the most successful in this State. It was started here in 1911 under the guidance of Swami Nirmalananda, a direct disciple of Sri Ramakrishna. The first Asrama was opened at Haripad in 1912, immediately followed by another at Tiruvella, the third and the most important one was established at Trivandrum in 1924, and since then eight more have been added at other centres. No distinctions of caste are observed in the Asramas and members of different castes of Malabar can be seen living as members of one happy family in these Asramas. At all important functions in these Asramas people of all castes upto the lowest Pulayas, Parayas, etc., take their food together and as the food served is invariably *Prasad*, orthodox Hindu doctrine also supports this practice."

On the other side we might record also with privilege Swami Nirmalanandaji's connection with this great city — the place of his nativity. Baghbazar still a well-known locality of this old city where Sri Ramakrishna lived and moved many a time was the birth place of the Swamiji and he belonged to the well-known Datta family of Bosepara who commanded social respect in the neighbourhood and and its vicinity in the olden days. Later in life when he was invited to become the first President of the Vivekananda Mission of Calcutta founded in this part of the city, he gladly accepted the same together with the guidance of the Ramakrishna-Sarada Mutt, the Mission's chapel from their very inception. What this newly started Mission has achieved within these short 8 years of its life, I leave our countrymen to judge. But if some good has been done by this religious and philanthropic institution it was at his instance, — he piloted its machinery in full swing even when he was away from it, living and preaching the Gospel of Sri Ramakrishna in distant land.

Over and above that it was he who conducted the Religious Convention of the Nikhil Banga Ramakrishna Mahotsav by not only presiding over the deliberations in its first year at Rai Nandalal Bose's historic residence at Baghbazar, but in its subsequent sittings also at the Maharaja Naba Krishna's famous temple of the Sovabazar Rajbari. The Inaugural address and the concluding speeches will convince any reader of the broad and catholic spirit of the universal religion which he preached and practised.

As in Bombay, Benares, Patna and Bankipore, Swami Nirmalananda had many admirers and disciples in East Bengal and at their instance he had to go there on tour several times. In 1930, when he was specially invited by the Secretaries of the *Sanatan Dharma Sava* of Mymensingh and Railway Bewly Institute of Nawabpur, Dacca, he had to deliver several religious lectures in the local Durgabari of Mymensingh and in the Institute hall of Nawabpur, and at Narayanganj in the Bani Theatre Hall also at the invitation of the local gentry.

Burma too was fortunate to hear from him the universality of the Vedantic Philosophy as interpreted by Sri Ramakrishna-Vivekananda when he presided over the deliberations of the Fourth All Burma Hindu Conference in April, 1933. In addition to this, he had been to Rangoon several times to preach his Master's ideal.*

* It may be added that during his short stay in America much earlier (1903-1906), Swami Nirmalananda won the esteem and admiration of all who came to his contact.

As a true son of the great Prophet of Synthesis and an adherent worker he had no time for trumpeting his activities in the public and in fact he never courted popularity. He was a true disciple, a follower of his great Guru and he always left the fruits of his devoted labours at the feet of his Master as a true Karmayogin.

May his Soul rest in peace. *Hari Om Tat Sat.*

Sister Shivani (Ms Mary Le Page) writes in her Book 'Swami Abhedananda in America' (2nd Edition 1958 published by Ramakrishna Vedanta Math, Page 234):

"One day the Swami [Abhedananda] introduced to us Swami Nirmalananda. He had then just arrived in America. He told us how fortunate we were to have Swami Nirmalananda as our teacher for meditation as he was coming direct from Belur Math. I have met quite a few Swamis that are in America, but never had I the experience as I had with Swami Nirmalananda. In his presence I became speechless. We left New York and I don't know if longer association with him would have altered it."

Details of Swami Nirmalananda's masterly work in America were published in Vedanta Monthly Bulletin, New York, Prabuddha Bharat, Ananda Bazar Patrika, Hindusthan Standard, Modern Review and in his Biographies.

HUMBLE SUBMISSIONS OF
THE ASSOCIATE TRUTH-SEARCHERS
BEFORE THE
COURT SUPREME
COMPRISING THE TRUTH-ABIDING MONKS, DEVOTEES
RESEARCHERS, LITTERATEURS AND HISTORIANS OF
THE RAMAKRISHNA WORLD

"I Stand for Truth. Truth will never ally itself with falsehood. Even if all the world should be against me, Truth must prevail in the end." Swami Vivekananda.

At the outset, we offer our prostrated pronams (obeisance) to Bhāgavan Sri Ramakrishna and the Holy Mother Sri Sarada Devi, — the Embodiment of Absolute Truth and Epitome of Eternal Energy respectively, — whose incessant inspirations and benedictory will are the propelling forces, — as we feel continuously, — behind our launching this Crusade. Our prostrations also to Swami Vivekananda and his Brother-Disciples, whose illumined grace, we realise, had guided our every step in quest of Truth.

Next, like the Pandavas sending their arrow-borne pronams to the venerables in the Great Crusade at Kurukshetra, in our Crusade, we also send our pen-borne pronams to the venerable Trustees and monks of the Ramakrishna Order, seeking their blessings for the success for our humble yet noble and determined endeavour.

Our pronams also to the adversaries and antagonists of Swami Nirmalananda, because, though they have given birth to an 'allegation' which, as this Book reveals, does not contain an iota of truth, yet they are honourable men. Their actions and conversations make us to realise the deepest significance and fullest implication of Sri Ramakrishna's advice to Swami Yogananda "See the Sadhu (Monk) in the day, watch him during the night, and then only trust him". And we have seen and watched them in the light of Truth, in the darkness of untruth, in the glare of 'rights', in the gloom of 'wrongs', before drawing our conclusion. We further comprehend that faith should never be blind and eyes of wisdom should always be kept opened. We also learn that "to exempt religion from the spirit of criticism is a futile undertaking".

Last but not the least, we also send our salutations to the future

revivalists who shall bring about resurrection of Truth which has been crucified and laid in the grave.

Fight for righteousness against all evils is the noblest of all sentiments and passions. In fact, it is our primary duty to go to war, if righteousness is in peril. And precisely this passion has blazed our hearts into flames to join this noble Crusade, — firmly believing it to be the Worship of the Man-God.

We would like to make it clear to all that this Crusade is not against any person, but against principle, rather unprincipledness; against the Crucifixion of Truth, propagation of falsity, falsification of history, and desecration and adulteration of sacred Hagiographies and Texts of Ramakrishna-Vivekananda Literature. Nevertheless, in the process of exposure, we have had to call a spade a spade and names of many important figures would appear in light and shade, in grace or disgrace, in fame or infamy; it cannot be helped.

In course of our Truth-searching mission, we have discovered with painful amazement that during the late Twenties of the present Century, which was marked with a sharp rift, conflict and internecine feuds in the monastic world of the Ramakrishna Order, a young group of power-loving Sannyasins, especially some newly inducted Trustees, had particularly turned utterly hostile and antagonistic to Swami Nirmalananda or Tulsi Maharaj. What was the real and fundamental cause lying under the various allegations and slanders propagated against him? Was it because of his towering, imposing and intolerable personality? Was it because of the fiery spirit and uncompromising temperament, mercilessly castigating all sorts of lacunae and lapses, slips and follies? Was it because of the difference of opinion and various conflicts regarding rules and regulations, as also the attempted deviation from the original ideals and ideas of Swami Vivekananda by the young group which he strongly resented and denounced? * Was it his super-human efforts, activities and achievements as also popularity

* In the Written Statement dated 29th June, 1931, filed by Tulsi Maharaj in the Bangalore Case it has been stated: "His (Swami Nirmalananda's) steadfast adherence to this principle (that Sanyasins of Sri Ramakrishna's Order should abhor materialistic ideas in strict conformity with the vow of renunciation which they take and on which such great stress was laid by the Master and the founder of the Belur Muth) — and his admonitions constantly administered to the younger Sanyasins of his Order have not been rightly received and have been responsible for the ill-conceived actions of some of the members of the Order."

in South India which gave him a prodigiously enviable and fearful stature in their eyes? Or was it a combination of all these factors together that put Tulsi Maharaj and young group of monks at opposite poles? Leaving this particular matter to future research scholars to find out the details from various records and books, secret and open, we simply quote excerpts from some authentic contemporary records and documents for the correct understanding of the background of the then monastic atmosphere of the Order against which the stage was set for enacting the tragic drama of the sad exit of this great stalwart.

- (a) Excerpts from the Address delivered by Rabindra Nath Tagore in the Parliament of Religions held in Calcutta in March, 1937, on the occasion of the Birth Centenary of Sri Ramakrishna. (Source: THE RELIGIONS OF THE WORLD Volume I, published by The Ramakrishna Mission Institute of Culture, First Reprint, April 1987):

".....Such is the tragedy that often besets our history when this love of power, which is really the love of self, domineers over the religious life of man, for then the only means by which man could hope to set his spirit free, itself becomes the worst enemy of that freedom. Of all fetters those that falsely assume spiritual designations are the most difficult to break, and of all dungeons the most terrible are those invisible ones where men's souls are imprisoned in self-delusion bred by vanity. For, the undisguised pursuit of self has safety in its openness, like filth exposed to the sun and air. But the self-magnification, with its consequent thwarting of the best in man, that goes on unashamed when religion deadens into sectarianism is a perverse form of worldliness under the mask of religion; it constricts the heart into narrowness much more effectively than the cult of the world based upon material interests can ever do.

But when.....religions travel far from their sacred sources, they lose their original dynamic vigour, and degenerate into the arrogance of piety, into an utter emptiness crammed with irrational habits and mechanical practices; then is their spiritual inspiration befogged in the turbidity of sectarianism, then do they become the most obstinate obstruction that darkens our vision of human unity, piling up out of their accretions and refuse dead-weights of unreason across our path of progress,Such fratricidal

aberrations, in the guise of spiritual excellence, have brought upon the name of God whom they profess to glorify, uglier discredit than honest and defiant atheism could ever have done. ...

Sectarian votaries of a particular religion, when taken to task for the iniquitous dealings with their brethren which so deeply injure and insult humanity, immediately try to divert attention by glibly quoting noble texts from their own scriptures which preach love, justice, righteousness, and the divinity immanent in Man — ludicrously unconscious of the fact that those constitute the most damaging incrimination of their usual attitude of mind. In taking up the guardianship of their religion they allow, on the one hand, physical materialism to invade it by falsely giving eternal value to external practices, often of primitive origin; and moral materialism on the other, by invoking sacred sanction for their forms of worship within the rigid enclosure of special privileges founded upon accident of birth, or conformity, irrespective of moral justification. Such debasement does not belong to any particular religion, but more or less to all religions, the records of whose impious activities are written in brothers' blood, and sealed with the indignities heaped upon them.

All through the course of human history it has become tragically evident that religions, whose mission is liberation of soul, have in some form or other ever been instrumental in shackling freedom of mind and even moral rights. The desecration of truth in unworthy hands — the truth which was meant to raise humanity morally and materially out of the dusky region of animality — is moreover followed by condign punishment and thus we find that religious perversity is causing more blindness of reason and deadness of moral sensibility than any other deficiency in our education; just as, the truth represented by science, when used for ignoble traffic, threatens us with annihilation. It has been the saddest experience of man to witness such violation of the highest products of civilization, to find the guardians of religion blessing the mailed fist of temporal power in its campaign of wholesome massacre and consolidation of slavery, ...

When we come to believe that we are in possession of our God because we belong to some particular sect, it gives us a complete sense of comfort to feel that God is no longer needed, except for breaking with the greater unction the skulls of people whose

idea of God, fortunately or unfortunately, differs from our own in theoretical details. Having thus made provision for our God in some shadow-land of creed, we feel free to reserve all the space in the world of reality for ourselves, — ridding it of the wonder of the Infinite, making it as trivial as our own household furniture. Such unmitigated vulgarity only becomes possible when we have no doubt in our minds that we believe in God while our life ignores Him. ...

Thus every religion that begins as a liberating agency ends as a vast prison house. Built on the renunciation of its founder, it becomes a possessive institution in the hands of its priests, and claiming to be universal, becomes an active centre of schism and strife. ...

Great souls like Ramakrishna Paramahansa, have a comprehensive vision of Truth, they have the power to grasp the significance of each different form of the Reality that is one in all, — but the masses of believers are unable to reconcile the conflict of codes and commands. Their timid and shrunken imagination, instead of being liberated by the vision of the Infinite in religion, is held captive in bigotry and is tortured and exploited by priests and fanatics for uses hardly anticipated by those who originally received it.

Unfortunately, great teachers most often are surrounded by persons whose minds, lacking transparency of atmosphere, obscure and distort the ideas originating from the higher source. They feel a smug satisfaction when the picture of their master which they offer, shows features made somewhat in the pattern of their own personality. Consciously and unconsciously they reshape profound messages of wisdom in the mould of their own tortuous understanding, carefully modifying them into conventional platitudes in which they themselves find comfort and which satisfy the habit-ridden mentality of their own community. Lacking the sensitiveness of mind which is necessary for the enjoyment of truth in its unadulterated purity they exaggerate it in an attempt at megalomaniac enlargement according to their own insensate standard, which is as absurdly needless for its real appraisal as it is derogatory to the dignity of its original messengers. The history of great men, because of their very greatness, ever runs the risk of being projected on to a wrong background of memory where it gets mixed up with elements that are crudely customary and therefore inertly accepted by the multitude.

I say to you: that if you are really lovers of Truth, then dare to seek it in its fulness, in all the infinite beauty of its majesty, but never becontent to treasure up its vain symbols in miserly seclusion within the stony walls of convention. Let us revere the great souls in the sublime simplicity of their spiritual altitude which is common to them all, where they meet in universal aspiration to set the spirit of man free from the bondage of his own individual ego, and of the ego of his race and of his creed; The arrogant spirit of sectarianism which so often uses either active or passive, violent or subtle, methods of persecution, on the least provocation or without any, has to be reminded of the fact that religion, like poetry, is not a mere idea, — it is expression. ... When a religion develops the ambition of imposing its doctrine on all mankind, it degrades itself into a tyranny and becomes a form of imperialism. This is why we find a ruthless method of fascism in religious matters prevailing in most parts of the world."

We have reasons to believe that Rabindra Nath was well-aware of all that had been happening in the Ramakrishna Order at that time. In these great words of observation, caution and prophecy of the far-sighted saint-poet, one can easily perceive a sophisticated reflection of the precise picture of unfortunate incidents of the contemporary monastic world of the Math and the Mission..

- (b) Excerpts from the speech of Swami Saradananda during the First Convention of the Ramakrishna Math and Ramakrishna Mission in 1926 as Chairman of the Reception Committee:

"... .. For, security brings a relaxation of spirits and energy, and a sudden growth of extensity quickly lessens the intensity and unity of purpose that were found among the promoters of the movement. Hence in place of outside opposition we find the budding forth in it of an internal opposition due to the varied opinions of its members, and later, in place of the former spirit of sacrifice for truth, a struggle to maintain the secure social position, by compromising truth with half-truths and a clinging more to the appearance than to the spirit of things, which characterise the propensity to an easy-going existence. And if the leaders of the movement are not awake and watchful enough, or neglect to grapple the situation by finding remedies to check and stop the springing up of those evils, you can well imagine the result. First and foremost, the unifying bond of love slackens with the incoming of selfish motives, and its members losing sight of the wide outlook of the welfare and improvement of the movement as a

whole, form themselves into detached groups with a view to improve and make permanent separate parts of it as unrelated to the whole. The principle of disintegration entering thus into its body through this narrow channel, goes on dividing the work to pieces. And in course of time disobedience to superiors, vanity, indolence and a whole host of other faults crop up within the work to ruin it for ever.

Therefore, wonderful as it is to think of the wide extension that our Mission has attained in the past quarter of a century, it requires us to consider seriously the question, whether or not we have gained this at the cost of that intense spirit of sacrifice and love for the Ideal, which inspired us at the beginning — whether or not the work that we did at first, for the love and glory of the Ideal, has turned into slavery and bondage, through any undue attachment on our part to name, fame, power and position. Yes, the time is ripe for consideration and settlement of such momentous questions — for the separation of husks from the grains, of dross from the pure metal.

The present Convention gives you the opportunity. It affords you the rare privilege of meeting many of your senior co-workers and elders, to profit by their experiences, of discussing and settling future plans of work with them for the welfare of the Mission as a whole, and for warding off the dangers and evils that threaten to overtake all institutions at this critical stage of their acceptance by the public.

This omniscient saint-prophet could very well visualise with all his heart, through which road the 'dangers' and 'evils' were coming in to bring on great crisis. It is not difficult to perceive towards whom he pointed his finger and against whom he had uttered this note of caution. The 'husks' and 'dross' were not unknown to him, but unfortunately he did not get time to 'separate' those.

- (c) Sm. Saralabala Sarkar, a great devotee-writer of that time, who was a close witness of all the unfortunate events that happened at that time, wrote in her celebrated Book SWAMI VIVEKANANDA AND SRI SRI RAMAKRISHNA SANGHA (in Bengali, published in Bhadra, 1363 B.S., August-September, 1956) in page 206:

".....তাহার [স্বামী ব্রহ্মানন্দের] মহাশ্রয়ানের পর মঠের মধ্যে নানারূপ গোলযোগ আরম্ভ হইল। তরুণ সাধুগণ ও ব্রহ্মচারিগণ ক্ষমতা-প্রয়াসী হইলেন,

প্রাচীন সাধুগণের হস্তে সমস্ত ক্ষমতা থাকা তাহারা যেন আর সহ্য করিতে পারিতেছেন না, তাহাদের কার্যে ও কথায় অনেক সময় এইরূপ ভাবই প্রকাশ হইতেছিল।”

English Translation:

“..... After his [Swami Brahmananda's] passing away, various turmoils started within the Math. The young Sannyasins and Brahmacharins became power-hankering; they could not tolerate any more all the power remaining vested in the hands of the veteran Monks and such feelings were often expressed in their actions and conversations.”

And what a deviation from Swamiji's cautioning advice!

“Take care of these two things — love of power and jealousy.”

(Swami Vivekananda's Letter dated 27th Octber, 1894 to Alasinga Perumal, written from Washington).

- (d) Swami Bhumananda, in his famous Biography SWAMI SARADA-NANDA (AS I SAW HIM) (in Bengali published in Falgun, 1335 B.S., March, 1929 A.D. by Brahmachari Ganendranath, 'Udbodhan' Office, but later disowned by Belur Math Authorities and the Seal was expunged) wrote in Pages 434-435:

“মহারাজের মহাপ্রস্থানের পরে শ্রীমৎ শিবানন্দ স্বামীজী মঠ ও মিশনের অধ্যক্ষপদে বরিত হন। এই সময় হইতে যে সকল তরুণ সন্ন্যাসীগণ প্রাচীনগণের নির্দেশ মতে মঠ ও মিশনের কাজ করিতেন তাহারা ক্রমাগত শরৎ মহারাজকে এমন ভাবে নানা অভিযোগ করিতে লাগিলেন যাহার জন্য আমাদের মনে হয়, অবস্থার এবস্থি পরিবর্তন দেখিয়া তিনি বলিতে বাধ্য হইয়াছিলেন,—‘আজকাল দেখছি কর্তা না হলে অনেকে কাজ করতে চায় না। আমরা কিন্তু ঠাকুর স্বামীজীর কাছে এসব শিখি নাই, চিরকাল অনুগত হয়েই কাজ করতে হবে শিখেছি।’

কিন্তু কাল বলবান! যে সময়ে স্বামী সারদানন্দ শিক্ষা দীক্ষা লাভ করিয়াছিলেন সে কাল অনেক দিন গত হইয়াছে। একালে তরুণ সন্ন্যাসীগণ যে ‘ক্ষমতা না দিলে সহযোগ চলিবেনা’ বলিয়াছে তাহা সমস্ত জগতেরমজুর ও শাসিতের war cry (যুদ্ধের ধ্বনি) No Control no Co-operation এর প্রতিধ্বনি মাত্র। এই no Control no Co-operation বলিয়া যাহারা সাগর মেলার কাজ বন্ধ করিয়াছিলেন তাহারা ই আজ কার্যকরী কমিটি গঠন করিয়া প্রাচীনদের ক্ষমতা খর্ব করিতে বদ্ধপরিকর হইল।’

English Translation:

"After the passing away of Maharaj [Swami Brahmananda], Swami Shivananda was elected the President of the Math and the Mission. From this time onwards, those young sannyasins, who used to perform work of the Math and the Mission in accordance with the orders of the veterans, started making various complaints continually to Sarat Maharaj in such a way, for which, we think, he [Sarat Maharaj] was compelled to state seeing such change in situation: 'Now-a-days I find that without becoming a master, many persons do not want to perform work. But we had not learnt all these from Thakur-Swamiji, — we learnt that all the time we had to work obediently.

But Time is powerful. The period when Swami Saradananda received education and training, had passed away long ago. In modern times, the utterance made by young sannyasins 'unless power is given there will be no co-operation' is but an echo of the War Cry of the whole world's working and ruled class 'No control — no Co-operation'. With this slogan 'No control, no Co-operation', who had once stopped work at Sagar Mela, to-day those very persons had become determined to reduce the power of the old timers by constituting Working Committee."

Facts which are stern and unpleasant, and therefore unpalatable, would better be allowed to sleep in the forgettable past. But sometimes compelling circumstances and occasions force us to look back and arouse them from their slumber. Now follow some extremely explosive expositions which we have been spurred as well as constrained to reproduce

- (i) firstly, because of an inciting narration of Swami Gambhirananda in his 'History of the Ramakrishna Math and Mission' (3rd edition, 1983) page 229 as under:

"Swami Suddhananda and his colleagues, however, had their rivals. In a history it may not be quite pertinent to probe into what happens out of doors or behind the screen; it is better perhaps to confine one's attention to the council chamber. In the history of the Ramakrishna Movement in particular, this will appear to be the wisest course. But unless the reader pricks his ears for a while to catch what others say in the lobbies, he cannot intelligently follow the course of events To be brutally frank, that is the most sorrowful chapter in the whole history,

- and one hangs one's head in shame to think that any members of a religious order, negligible though they were in numbers, could stoop so low. Yet pleasant or unpleasant, facts cannot be ignored and if they are to be understood against their proper background, one cannot but leave the beaten track now and then." ; and
- (ii) secondly, because, on the question of resurgence of Truth about Swami Nirmalananda's discipleship to Thakur, the actions of the Authorities had been completely at variance with the assurances given to the present writer, — thus tending to perpetuate the untruth.*
- (e) Editorial published in the famous Bengali Newspaper ANANDA BAZAR PATRIKA of 14th Ashar, 1336 B.S., 28th June, 1929;

“শ্রীশ্রীরামকৃষ্ণ মিশন

যে আশঙ্কা আমরা কিছুদিন হইল করিতেছিলাম এবং গভীর দুঃখভারাক্রান্ত চিত্তে সেই অনাগত অমঙ্গল নিবারণের উদ্দেশ্যে, শ্রীশ্রীরামকৃষ্ণ সঙ্ঘের সন্ন্যাসী ও গৃহী ভক্তগণকে অবহিত হইবার জন্য সাবধান বাণী উচ্চারণ করিয়াছিলাম, তাহা যে এত শীঘ্র মর্শ্মান্তিক বাস্তবে পরিণত হইবে, আমরা কল্পনাও করিতে পারি নাই। ত্যাগ ও তপস্যাহীন সন্ন্যাসের মধ্যে যখন ক্ষমতার লিস্সা ও ধনমত্ততার অন্ধ অভিমান জাগিয়া উঠে, তখনই তাহার অধঃপতন। ভারতের বহু সন্ন্যাসী-সম্প্রদায় এই ভাবে জীবমৃত অস্তিত্ব বহন করিতেছে। তাহার উপর না হয়, আর একদল গৈরিক আচ্ছাদিত দেহ বাঙ্গালী যুবক, পরাম্পূর্ণ উদ্ভিদের ন্যায় বেলুড় মঠবাসী হইয়া সমাজদেহে কোনমতে টিকিয়া থাকিবে। একান্ত বাহিরের লোক যাহারা, তাহারা ইহার বেশী নিশ্চয়ই ভাবিবে না। সমাজের এক কোণে যদি কতিপয় সন্ন্যাসী ভক্তগণের প্রদত্ত অর্থ লইয়া চেলাচামুণ্ডা সহ অলস বিলাসে জীবন যাপন করে, তাহা লইয়া জাতি মাথা ঘামাইবে না। জাতি তাহার যুগপ্রবর্তক স্বামী বিবেকানন্দের আদর্শের সাধনা সিদ্ধির নব নব কেন্দ্রে রচনা করিয়া লইবে। কিন্তু যাহারা শ্রীশ্রীরামকৃষ্ণ মঠ ও মিশনের সহিত বহুদিন জড়িত, যাহারা শ্রীশ্রীমা, স্বামী ব্রহ্মানন্দ, প্রেমানন্দ, সারদানন্দ, প্রভৃতির কৃপাশ্রাণ, তাহাদের চিত্ত যে আজ কি লজ্জা-স্কন্ধ বেদনায় উগ্রথিত হইয়া উঠিতেছে, তাহা বুঝাইবার ভাষা নাই। এবং ইহাদের সংখ্যা একান্ত অল্প নহে।

* One of the associate truth-searchers several times accompanied the present writer during his visits to and discussions with the Chiefs of the Authorities and is fully conversant with all the conversations that took place, — particularly the conviction expressed and the assurances given.

যাঁহাদের ত্যাগ, তপস্যা ও সাধনার ফলে শ্রীরামকৃষ্ণ মিশনের ন্যায় বিরাট প্রতিষ্ঠান গড়িয়া উঠিয়াছে, সেই সকল শ্রবীর সম্মাসীর অধিকাংশই মহাসমাধিতে মহাশ্রাণ করিয়াছেন। আজ স্বামী শিবানন্দ মঠের অধ্যক্ষ। স্বামী শুদ্ধানন্দ সম্পাদক।

স্বামী শুদ্ধানন্দ দুর্বলচিত্ত রুগ্ন। স্বামী অমৃতেশ্বরানন্দ কর্তৃক পরিচালিত 'ওয়াকিং কমিটি' রূপ ত্যাগ তপস্যাহীন উচ্ছৃঙ্খল যুবক সম্প্রদায়ের কর ধৃত ক্রীড়া পুস্তলিকা।..... ইহাদের ষড়যন্ত্র ফলে স্বামী শিবানন্দ, বৃদ্ধ সাজাহানের মত বেলুড়ের প্রাসাদ দুর্গে বন্দী। ঔরঙ্গজেবী দল তাঁহার পাঞ্জা লইয়া রাজত্ব করিতেছে এবং ভক্ত-সমাজে প্রচার করিতেছে, "পিতা পূর্ববংই প্রাসাদে সুখে স্বচ্ছন্দে মানে সম্মানে রহিয়াছেন।" এ বিষয়ে আর অধিক লেখা অত্যন্ত ক্রেশপ্রদ।

যাহারা স্বর্গগত মহাপুরুষদের নির্দেশ ও পুণ্যস্মৃতির প্রতি অবজ্ঞা ও অবহেলা প্রদর্শন করিতেছে, যাহারা শ্রীশ্রীমাতাঠাকুরানীর পবিত্র মন্দিরে পুলিশ লইয়া হানা দিয়াছিল, তাহারা যে পূজ্যপাদ স্বামী শিবানন্দকে এমন অসহায় ভাবে সাক্ষীগোপাল করিয়া রাখিবে তাহাতে আর বিচিত্র কি? আজ যে অন্যায় যে অ-শিব পুলিশ লইয়া মায়ের মন্দিরে তাম্বব নাচিয়া গেল, সেই পাপের প্রকট মূর্তি প্রকাশ হইতে আর বিলম্ব নাই।

শ্রীরামকৃষ্ণ মিশনের অন্যতম ভক্ত ও অনুরাগী সহযোগী "বসুমতী" ১১ই আষাঢ় লিখিয়াছেন, 'বেলুড় মঠের বর্তমান সেক্রেটারী, স্বামী শুদ্ধানন্দের নিকট শুনিয়া আমরা অত্যন্ত দুঃখিত ও মর্মান্বিত হইলাম যে, তাঁহারা মঠের গভরনিং বড়ীর বা নিয়ন্ত্রণ সমিতির সাধুগণের অসীম ক্ষমতার অভিমান খর্ব করিবার জন্য কোন বাহিরের গৃহী ভক্তের বা কোন নিরপেক্ষ বিচারের সাহায্যে-পরামর্শে এ মত বিরোধের মীমাংসা করিতে, উভয় পক্ষের দোষ ত্রুটির কারণ অনুসন্ধান করিতে দোষীকে নিরপেক্ষ বিচারের অবসর দিতে একেবারেই অসম্মত।'

এই কথায়, ব্রহ্মচারী গণেন্দ্রনাথ, স্বামী ভূমানন্দ প্রমুখ ভক্তবৃন্দকে উদ্বোধন কার্যালয় হইতে বহিস্কৃত করিবার স্বরূপ পরিস্ফুট হইয়া উঠিয়াছে। শুদ্ধানন্দদীল উদ্বোধন পক্ষকে তাহাদের অপরাধ জানিতে দিবে না, নিরপেক্ষ বিচারের অবসর দিবে না। ছলে কৌশলে তাহাদিগকে তাড়াইবে। কেন না, ইহারা শুদ্ধানন্দী দলের অপ্রতিহত প্রভুত্বের বাধা, উচ্ছৃঙ্খল অপব্যয়ের বিঘ্ন। আজ পুলিশী

হাস্যামার অবতারণা করিয়া সাময়িকভাবে ঐ দল লজ্জিত হইলেও দুই একদিনের মধ্যেই স্বমুর্তি ধারণ করিবে সন্দেহ নাই।

এই সকল গৈরিক আচ্ছাদিত দেহ যুবকের, মঠের প্রাচীন গৃহীভক্তদের সাহায্যে নিরপেক্ষ বিচার অভিপ্রেত নহে। তাহাতে তাহাদের গৈরিকের মর্যাদায় আঘাত লাগে। কিন্তু উকীল এটর্নির বাড়ীতে দৌড়াদৌড়ি করিয়া মিথ্যা মামলা সাজাইতে ইহাদের সম্মাস লজ্জিত হয়না। স্বামী বিবেকানন্দ যখন শ্রীরামকৃষ্ণ মিশন প্রতিষ্ঠা করেন, তখন গৃহী-ভক্তদের পরামর্শ ও উপদেশ লইয়াই করিয়াছিলেন। ঠাকুরের রাজ্যে গৃহী ও সম্মাসীর মধ্যে মর্যাদার তারতম্য ছিল না। কিন্তু 'ওয়ার্কিং কমিটির' সদস্য হইয়া ইহারা কুলীন হইয়াছে। তাই গৃহী ভক্তগণ অপেক্ষা উকীল এটর্নির প্রতিই ইহাদের প্রগাঢ় অনুরাগ।

আজও ঠাকুরের অন্যতম শিষ্য স্বামী নিখিলানন্দ উদ্বোধন কার্যালয়ে মায়ের মন্দিরে রহিয়াছেন। তাহারই চক্ষুর সম্মুখে শ্রীশ্রীমার সাধনার পবিত্র গীঠভূমি অনাচারী সম্মাসী পুলিশ দ্বারা অপবিত্র করিয়া অননুতপ্ত রহিয়াছে। ...

যে ব্রহ্মচারী গণেন্দ্রনাথের বিরুদ্ধে এই ষড়যন্ত্র, তিনি এই সকল আলোড়নে অটল ধীর হ্রি। তিনি চারিদিকের অবস্থা দেখিয়া স্বামী শিবানন্দের নিকট সমস্ত ভার অর্পণ করিয়া অবসর লইতে সঙ্কল্প করিয়াছেন। শুদ্ধানন্দী দল অবৈধ উৎপাত না করিয়া, বৈধভাবে আসিলেই, তিনি সকল ভার অর্পণ করিতে প্রস্তুত। ব্রহ্মচারী গণেন্দ্রনাথ বা স্বামী ভূমানন্দ সুদীর্ঘ ২৬ বৎসর কাল শ্রীরামকৃষ্ণ মিশনের কি ছিলেন, কি করিয়াছেন, সে সকল পরের কথা। সত্য যথাকালে প্রকাশ হইবে।

কিন্তু দীনচেতা যুবকগণ শ্রীরামকৃষ্ণ মিশনকে যে অসীম দুঃখতির পথে টানিয়া লইয়া যাইতেছে, তাহার গতিরোধ করা সহজ হইবে না।"

English Translation:

"SRI SRI RAMAKRISHNA MISSION

The fear that we were apprehending for sometime past, that oncoming evil, — for warding-off which we sounded a note of warning with deep sorrow-laden heart alerting the sannyasins and the householder devotees of Sri Sri Ramakrishna Order, — would turn into a heart-breaking reality so soon, was beyond our wildest imagination. Whenever the renunciation-less and asceti-

cism-less monasticism is beset with greed for power and blind vanity for purse-proudness, right then starts its downfall. In this way, many sects of sannyasins are carrying on their all but dead existence in India. Over and above that, what if a group of ochre cloth-covered Bengalee youths residing at Belur Math, somehow continue with their existence as parasites on the body of the society! Surely, those who are absolute outsiders, will not think anything beyond this. In a corner of the society, if a few monks with their followers lead the life of lazy luxury with the money given by the devotees, the nation will not bother about that. Rather, for the fulfilment of the ideals accomplished by its epoch-maker Swami Vivekananda, the nation will establish newer centres. But those who are closely associated with Sri Ramakrishna Math and Mission for a long time, those who have received divine favour from the Holy Mother, Swamis Brahmananda, Premananda, Saradananda and others, with what shameful, aggrieved agony their minds are getting agitated, — that beggars description. And they are not at all small in number.

On the basis of whose renunciation, asceticism and worship great institution like Sri Ramakrishna Mission has been built up, most of those valiant spirited Sannyasins have entered into Mahasamadhi. Now Swami Shivananda is the President of the Math. Swami Suddhananda is the Secretary.

Swami Suddhananda is feeble-hearted and of weak-health. A puppet in the hands of a group of renunciation-less, asceticism-less and indisciplined young men forming the 'Working Committee' **controlled by Swami Amriteswarananda.** As a result of their conspiracy, Swami Shivananda is imprisoned in the palace-fort of Belur. The Aurangzeb*-group is ruling with his 'Panja' (a royal authority or permission endorsed by impression of palm) and giving publicity among the community of devotees — 'Father is living in the palace in happiness and comfort and with honour and prestige as before.' To write more about this is extremely distressing.

* Aurangzeb, the third son of Emperor Shahjahan, imprisoned his old father at Agra Fort, and killing his brothers seized the power, and pretended to rule on behalf of his father giving publicity to that effect. From his time starts the downfall of the Mughal Empire. And therefore use of this simile is very significant.

Those who are showing disrespect and neglect to the directives and sacred memories of the *Mahapurushes* now in heaven, those who taking the police have raided the holy temple (at Udbodhan) of the Holy Mother, there is no wonder that they will keep venerable Swami Shivananda as a helpless *Sakshigopal**. The Wrong, the Evil that has performed to-day *Tandava* dance (frenzied annihilation dance) at the Holy Mother's temple taking the police, the exposed image of that vice will not take much time to make its full appearance.

Our colleague BASUMATI (a leading Bengali Newspaper), much devoted and attached to Sri Ramakrishna Mission, has written on 11th Ashar (i.e. 25th June): 'We are extremely sorry and wounded in heart to hear from Swami Suddhananda, the present Secretary of Belur Math, that for containing the vanity of unlimited power of the monks of the Governing Body of the Math, to settle the difference of opinion with the help and advice of some outside householder devotee or some impartial judgement, to enquire about the reasons for faults and failings of both the parties, to afford the accused the opportunity of impartial trial, — they are totally reluctant.'

In these words is clearly exposed the implications of the act of expelling devotees like Brahmachari Ganendranath, Swami Bhumananda and others from Udbodhan Office. Suddhananda-group will not let the Udbodhan-side know what is their guilt; will not give them the chance to defend themselves; will not allow them the opportunity to have impartial trial. By some pretence or tricks (i.e. by hook and crook) will drive them out, as because they are hindrances to the unfettered authority of the Suddhananda-group, — obstruction to their unrestrained misspending. Though that group is feeling shame temporarily to-day for brewing police-riot, there is no doubt that they will assume their own true form very soon.

To these ochre-cloth-clad youths, impartial justice with help of the veteran house-holder devotees, is not desirable. They took it as derogatory to the dignity of their ochre-cloth. But to fabricate false law-suits by running about to the chambers of the

* Figuratively. it means, one in authority rendered powerless and capable only of witnessing others misdeeds.

pleaders and attorneys, their monasticism does not feel ashamed. When Swami Vivekananda founded the Ramakrishna Mission, he did so in consultation with and counsels from the householder devotees. In the world of Thakur, there was no discrimination of dignity between the householders and the monks. But by becoming members of the 'Working Committee', these youths have achieved nobility; that is why their attachment to the pleaders and attorneys is much more profound than to the householder devotees. ...

Even to-day, one of the Disciples of Thakur Swami Nirmalananda is staying in the Holy Mother's temple at Udbodhan Office. Before his eyes, even after spoiling the sanctity of the sacred seat of the Holy Mother's *Sadhana* with Police the evil-doing monks remain unrepentant.....*

Brahmachari Ganendranath, against whom all these conspiracies have been designed, remains clam and quiet amidst this turmoil. Seeing the conditions all around, he has resolved to retire by handing over all charges to Swami Shivananda. He is prepared to hand over charges if Suddhananda-group comes in a lawful way without making illegal troubles. For long 26 years, what Brahmachari Ganendranath or Swami Bhumananda were to Sri Ramakrishna Mission and what they did for it is another story. Truth will make its emergence in right time. But the way the mean-minded young men are dragging Sri Ramakrishna Mission along the path of endless distresses, it will not be easy to arrest that movement."

We would like to submit that this explosive Editorial of one of the most accredited and acclaimed Bengali newspapers, besides vividly depicting in true colour an 'ignoble chapter' of the contemporary period, also exposes the futility and unreliability of the Book 'History of the Ramakrishna Math and Mission' by blasting many biased, unreal and malign statements made in the Chapter 'A New Order in Travail' against some of the old, spirited and great stalwarts who had

* A friend of the present writer, who was an eye-witness of this incident, told him that Swami Nirmalananda very sharply rebuked the leader of this invasion for such action. Swami Nirmalananda himself deposed at the Bangalore Case on 21st June, 1934: ".....I vehemently protested against this unseemly and unbecoming behaviour of the Sadhus desecrating the Bag Bazar Mutt wherein the relics of the Guru Maharaj and our Holy Mother were kept and worshipped and where the Holy Mother lived and died." This obviously incurred the displeasure of the said group.

been compelled to leave the Organisation under pressure from the then young group of 'Controllers', and who had derisively been termed as 'disowned monks and dieherd dissident devotees' in the said Book.

- (f) Now we would like to produce two very important and valuable letters connected with the above incident, which reveal the working of the then 'Working Committee' vis-a-vis the President and the reaction of a highly respectable representative of the elite of the society to it.
- (i) Letter written by Swami Shivananda to Mr. S.N. Banerjee* Bar-at-Law, Calcutta High Court:

Seal

SRI RAMAKRISHNA MATH
BELUR-MATH P.O.
DT. HOWRAH (BENGAL)

24.6.29

শ্রীশ্রীরামকৃষ্ণ শরণং

শ্রীমান শৈল,

আশা করি তোমরা সকলে ভালো আছ। তোমাদের কথা মত গতকল্য গণেনকে ডাকাইয়াছিলাম। এবং ভাল ভাবে তাকে বুঝাইয়া বলিয়া দিই যে, তোর বছর তিনেক উদ্বোধন ও নিবেদিতা স্কুলের সম্বন্ধ ত্যাগ করিয়া বাহিরে থাকাই ভাল। সে উহাতে স্বীকৃত হইয়া হিসাব পত্র বুঝাইয়া দিয়া বাহিরে থাকিতেই রাজী হয়। সেই জন্য বিরজানন্দ ও জন কয়েক মঠের ছেলে উদ্বোধনে যায়। এই সকল কথাবার্তা গণেনের সামনেই হয়। কিন্তু তাহার কথাবার্তা ও

* Mr Sailendra Nath Banerjee, a member of the English Bar and of Bar Council, was a leading and renowned Barrister of Calcutta High Court at that time. He was very intimately acquainted with Swami Vivekananda from his student life and stayed at the Math at his insistence while studying in the College. In fact, his whole family was very close to Swamiji and the Order. He knew very intimately all the Brother-Disciples of Swamiji, the Holy Mother and other young monks of the Order. He was a great patron of the Math and the Mission; but after this incident at Udbodhan, he severed all connections with these institutions.

পূর্বাপর ব্যবহার দেখিয়া স্বীকৃত হইলেও সহজে যে সে ছাড়িয়া দিবে তাহা মনে হয় না। অতঃপর যে সব ঘটনা ঘটয়াছে তাহাতে আমার সন্দেহ সত্যে পরিণত হইয়াছে। কারণ বিরজানন্দ প্রভৃতি উদ্বোধনে পৌছিবার কিছুক্ষণ পরেই ৫০/৬০ জন গুপ্তা ছেলে তাহাদের উপর মারপিট করিবার ও বাহির করিয়া দিবার ভয় দেখাইতে থাকে। এইরূপ করিলে বিরজানন্দ পুলিশে খবর পাঠায় ও পুলিশ আসিয়া পড়ে এবং উহারা রক্ষা পায়। ইতিমধ্যে গণেন ও দুর্গাপদ আসিয়া পড়ে এবং বিরজানন্দকে বলে, কে মশাই আপনি, এ বাড়ী টাড়ী আমার, আমি হিসাব পত্র বাড়ী টাড়ী ছেড়ে দেবনা। বিরজানন্দ প্রভৃতি এখানেই রহিয়াছে, পুলিশও নাকি মোতায়েন আছে। এক্ষেত্রে তোমরা যদি গণেনকে বুঝিয়ে সুজিয়ে বাহির হয়ে আসবার জন্য রাজী কর্তে পার তাহা হইলে খুব ভালই হয়। আমার যাইবার উপায় নাই। তোমাদের কথা সে নিশ্চয়ই শুনিবে। তাহার এইসব আচরণ দেখিয়া আমার মনে দৃঢ় বিশ্বাস হইয়াছে, সে দিন কতক বাহিরে থাকিলে তার খুবই কল্যাণ হইবে এবং কুপরামর্শ দাতাদের হস্ত হইতে রক্ষা পাইবে। দুর্গাপদও এইরূপ ব্যবহার করিতেছে দেখিয়া খুবই মশ্রাহত হইয়াছি।

আর এক কথা, ভূপেনকে বলিয়া প্রয়োজন হইলে পুলিশ ইত্যাদির সাহায্য বিরজানন্দ প্রভৃতি যাহাতে পায় তাহার ব্যবস্থা কিয়া অন্য কোন ব্যবস্থা তুমি যাহা সমীচীন মনে কর তাহা গ্রহণ করিয়া সুখী করিও। আমি খুবই চিন্তিত রহিলাম। আমার আন্তরিক স্নেহাশীর্বাদ ও শুভেচ্ছা তুমি, দ্বিজ ও বৌমারা ও ছেলে পিলেরা সকলে জানিবে।

ইতি

সতত শুভাকাঙ্ক্ষী
তোমাদেরই শিবানন্দ

English Translation:

“Sri Sri Ramakrishna Sharanam

Sriman Shaila,

Hope all of you are keeping well. As per your advice, I called in Ganen yesterday. And I made him understand properly — you would better stay outside for three years giving up all connections with Udbodhan and Nivedita School. Accepting this, it appeared, he

agreed to stay outside after explaining and making over the accounts. For that, Virajananda and some boys of the Math went to Udbodhan. All these conversations took place in front of Ganen. But from his talks and behaviour before and after it appears that, though agreed, he will not give away so easily. Thereafter, the incidents that have happened, have made my doubts becoming true. Because, sometime after Virajananda and others reached Udbodhan, 50/60 hooligans threatened to beat and oust them. For such happening, Virajananda sent for police, and police came and they were saved. In the meantime Ganen and Durgapada* arrived and told Virajananda "Who are you sir? This house is mine. I shall not make over the accounts and the house." Virajananda and others are staying there; Police has also been posted, I understand. In the circumstances, if you can persuade Ganen and make him agree to leave, it would be nice. I have no means to go. He will definitely pay heed to your advice. Seeing all these behaviours of him, I have the firm belief in my mind that if he stays outside for quite sometime, it would do him good and would save him from evil advisers. Seeing Durgapada also behaving in such fashion, I have been extremely hurt.

One other thing, you may make arrangement by telling Bhupen[□] that Virajananda and others may get police help and adopt such measures as you think prudent to make me happy. I will remain extremely anxious. My heart-felt affectionate-blessings and good wishes to you, Dwija, and to wives and sons of all of you,

Ever-well-wishing
Yours Shivananda"

Was Swami Shivananda, the President, not aware of, or properly apprised of the pre-arranged actions of his Trustees before writing? We see that in the Trustee Meeting of 14th June, 1929, the 1st Resolution was that 'Brahmachari Ganendranath be considered

* Dr. Durgapada Ghose was an eminent physician of Bagh/Bazar. He was a disciple of the Holy Mother and was personally well-acquainted with Swami Vivekananda since 1897 and also knew other Monks of the Order very well. He was a great patron of the Math and the Mission but after the sad and unfortunate incident of invasion of the Holy Mother's abode 'Udbodhan' with Police, he virtually dissociated himself from the Mission.

[□] Mr. Bhupendra Nath Banerjee, Deputy Commissioner of Police, Calcutta, and second brother of Mr. Sailendra Nath Banerjee.

disconnected from the Belur Mutt and other connected Mutts and Ashrams.' Next three resolutions were adopted to finalise plans to take over charge of Udbodhan by certain Swamis and they were authorised to "take all necessary steps to give full effect" to those resolutions. 5th resolution stated that "Swami Bhumananda be considered disconnected from the Belur Mutt and other connected Mutts and Ashrams." All these were resolved in the absence of Swami Shivananda "who could not attend the meeting owing to ill-health." Secondly, pursuant to the above Resolutions, Application No. MIS 929 of 1929 dated 22.6.1929 (Saturday) was made by the Authorities in the Court of the Additional Chief Presidency Magistrate, Calcutta, stating, *inter alia*, "The complainant and other members and Trustees of the Math apprehend that the accused may commit a breach of peace or row at or about the time when the notice of the said Resolution will be served on them or thereafter. The complainant in these circumstances prays for an order upon Section A, Town Police to warn the accused and see that no breach of the peace takes place." On next day, i.e. Sunday, the 23rd June, 1929, the monks from the Belur Math went to capture Udbodhan with Police, — detailed report of which we have already seen in the Editorial of Ananda Bazar Patrika. In the third place, failing to evict the 'accused persons', on Monday, the 24th June, 1929, Application No. 1503 of 1929 u/s Cr.P.C. and Application No. MIS 937 of 1929 u/s 488 and 143 I.P.C. were filed in the Court of the Additional Chief Presidency Magistrate by the Belur Math Authorities being criminal complaints for criminal trespass and assault against Brahmachari Ganendranath and others including several respectable persons of position like S/s Makhan Lal Sen,¹ Suresh Chandra Majumder,² Jaga Mohan Bose,³ Debendra Nath Ganguly, Anath Nath Mukherjee, Sudhanshu Mohan Dutta, Jatindra Krishna Dutta etc.

¹ Once a great revolutionary, he later joined Congress and became an ardent follower of Gandhiji. Participated in Non-Cooperation Movement. At the request of Sri Suresh Chandra Majumder joined the Ananda Bazar Patrika and became its Manager.

² He was also a revolutionary in student life and suffered imprisonment. With great diligence he learnt printing and established Sri Gouranga Press. With the help of his intimate friend late Prafulla Kumar Sarkar he founded Ananda Bazar Patrika and later published 'Desh' Weekly and also Hindusthan Standard. He was intimate with Netaji Subhas Chandra Bose. Later he became a Member of the Constituent Assembly and of Rajya Sabha.

³ A great freedom fighter who participated in Non-Cooperation and also August Movement. A Popular leader, he was President of North Calcutta Congress and became Councillor of Calcutta Corporation.

The soft, persuasive and ignorantly innocent tone of the letter from Swami Shivananda does not seem to be in keeping with all these pre-conceived strong resolutions and actions and raises questions. The extremely strong reaction of the addressee, who was a great devotee of the Math and Mission, strikes us with great astonishment! In fact, his letter is representative of the widespread resentment and strong denouncement emanating from the enlightened public besides the devotees, followers and admirers strongly attached to the Math and the Mission, consequent on the invasion and desecration of the Holy Mother's abode 'Udbodhan' with the police by a section of monks.

- (ii) Letter written by Mr. S.N. Banerjee to Swami Shivananda in reply to his abovementioned letter:

"307 New Circular Road,
Ballygunge P.O.
Calcutta

The 24th June, 1929

My dear Siva Thakur,*

Yours of date handed to me by Swami Raghabananda.

In obedience to your request although I was extremely busy I telephoned to Gonen to come over and see me this afternoon in the presence of Swami Raghabananda and others. Gonen saw me in Court and came home with me. I heard his version of the matter as well as the version put forward by Swami Raghbananda and the others accompanying him. I may be permitted to say without any disrespect to you that it betrays a very lamentable state of affairs. A more disgraceful exhibition can hardly be thought of as coming from people who are supposed to be spiritual guides of the people and to set example of good conduct to the general public.

I have come to learn from Gonen and indeed that is not disputed that an application was made to the Police Court on Saturday last for police help on the pretext that Swami Birajananda and the others who went to take charge would be subjected to assault by Gonen and his adherents. I further came to learn from Gonen, this also is not disputed that a criminal complaint for criminal trespass and assault has been filed.

* All the family members of Mr. S.N. Banerjee used to call Swami Shivananda by this name.

Having regard to the above and quite irrespective of the merits and demerits and the rights and wrongs of the different parties it seems impossible to do anything in the matter. I can only say that the conduct of those responsible is extremely regrettable and foolish. Such conduct is not likely to do any credit either to yourself or to your followers.

Gonen has also shown me a copy of the resolution that purports to have been passed on Saturday last and which copy he tells me, was handed over to him by you yesterday afternoon at about 5 O'clock.

Apart from the legality of the resolution which Gonen is disputing, and the power of the trustees of the Math to expel anyone, he tells me it is quite impossible to make over charge of moneys, papers and accounts relating to the Bagbazar Ramakrishna Math [i.e. 'Udbodhan'] immediately as was required by Swami Birajananda from him last night.

Gonen also tells me that he has had a complaint made ready which he intends to file in the Police Court tomorrow morning. In short, things are proceeding in a manner which is likely to make your Order and yourself the laughing stock of all.

Gonen has discussed the matter with me in the presence of Swami Raghabananda and he is without prejudice agreeable to do what is stated below provided the following things are done on behalf of those responsible as condition precedents

1. That the proceeding taken against him in the Police Court are withdrawn tomorrow.
2. That he be given sufficient time to make up his accounts and hand over charge. He will be quite prepared to do so after the Police proceedings are withdrawn on Friday next at 8 a.m. He insists however that before he leaves he should get a complete discharge in respect of all moneys made over by him to Swami Birajananda.
3. At the time Swami Birajananda takes charge he should only be accompanied by two persons namely Swami Atmabodhananda and any of the persons that he may select. He desires to make it clear that he will not make over charge if a crowd comes over to do so.
4. He will be allowed to take away without interference his own personal effects and belongings.

You must understand that all these offers are without prejudice upon the conditions being fulfilled on behalf of your Math.

Regarding your proposal that Gonen should come back after 3 years he tells me he will decide that later on. For the present he does not desire to have anything further to do with your Math or Mission.

This is all that I could do in the matter. I think it is my duty and I am bound to say that I am very much pained and surprised at the state of affairs disclosed and that in future I do not propose to have any connection either with the Math or Mission. I have spoken to many of your admirers and that is also their feeling.

Of course, I trust this will not affect the cordial relations that have existed between my family and yourself for the last 33 years. With Pronams,

Yours affectionately,
S.N. Banerji

In reply to the above, Swami Shivananda wrote on 25th June, 1929 to Mr. Banerjee, among others: "...As regards the offer Gonen has made through you, I accept the same. I have given instructions for the withdrawal of the Police Court Proceedings. ..." Pursuant to this, as per Application No. P.R.203 of 1929 dated 25th June, 1929, the Belur Math Authorities withdrew the two criminal complaints proceedings.

On the background of all these, we would request our readers to re-assess what has been written in the Chapter 'A New Order in Travail' in the 'History of Ramakrishna Math and Mission' on this episode with particular reference to comments like: "Ganendra's refusal to quit left the monks no alternative but to occupy the premises peacefully."; "on the 23rd June, 1929, ... a good number of them quietly entered the house in the afternoon"; "Ganendra turned up late with a zealous friend, and they were shown the court order. Thereupon Ganendra was left alone. He went in and after sometime rushed out to take legal advice. Finding his nefarious plans foiled, he at last agreed to a compromise" etc.

If anyone becomes impatient and raises his brows thinking this diversion to be a digression or rigmarole, we submit in all humility that from the truth-searching point of view, all these are fully relevant and pertinent: Firstly because, the antagonists of Tulsi Maharaj had all along co-related and interlinked Ganendra episode with Swami

Nirmalananda's affairs, — always suggesting a causal relation between the two. We have seen it in all the pleadings including the *Plaint* and *deposition* on behalf of the *Plaintiffs* in the *Bangalore Case*. And the readers will find the same in the '*History of Ramakrishna Math and Mission*' wherein Swami Gambhirananda starts his tirade against Swami Nirmalananda by saying "Swami Nirmalananda had covertly sympathised with the Ganendra Movement in Calcutta. The Math authorities had even then scented danger." So we too have had to follow the same path, otherwise the picture will remain incomplete. Secondly, it exposes that whatever have been written against the great stalwarts including Swami Nirmalananda who had to leave the Organisation at that time, in the '*History*' or propagagated against them, is not the true and correct History. It hides more than it reveals. In the third place, through this Ganendra removal, ground was gradually prepared to make Swami Nirmalananda the next target of 'action'.

(g) The evidence given by Mr. Sailendra Nath Banerjee, Bar-at-Law, before the Commission held in Calcutta in connection with the Bangalore Case deserves close attention and deep consideration inasmuch as his very close association with the Math and the Mission as a great patron and particularly as a Legal Adviser had made him the greatest witness of the infightings in the Order at that time, from a neutral angle. Here are some excerpts:

(i) 37th Sitting of the Commission on Wednesday, 13th March, 1934, before the Commissioner Mr. S.N. Ray, Bar-at-Law. Mr. S.N. Banerjee, Witness to Mr. D.N. Sen in Examination-in-Chief:

"52. Do you still pay that sum [of contribution] to the Math?
— No.

53. Why have you stopped paying?
— Because of the fight and squabbles that were going on at the Math.

54. Do you know how this fight originate?
— I believe this was started by the younger group headed by Amriteswarananda who to me appeared all intent on grabbing powers and were more concerned with the *Sansari* or worldly aspect of things than the spiritual."

(ii) 39th & 40th Sitzings on Sunday, the 18th March, 1934.

Mr. S.N. Banerjee, Witness to Mr. Sachindra Kumar Roy Choudhury in Cross Examination :

“140. Is it not a fact that you discontinued subscriptions or help because the Math authorities took over charge of the Baghbazar Math from Ganen?

— It is quite false. I discontinued subscriptions and donations to the Math because I considered that the younger people at the Math headed by Paresh plaintiff No. 14 had adopted the role of worldly people rather than that of sanyasis and were fighting about property like cats and dogs and going to the police taking advantage of the senile decay of Swami Sivananda. I tried my best to bring about a settlement and I found it impossible. To further their own self interest they would make no sacrifice to bring about peace and thus I found they would make the name of the Math a laughing stock. I therefore stopped payment giving my reasons in my letter to Swami Sivananda for doing so.”

Those who know the position and status of Mr. Sailendra Nath Banerjee, Bar-at-Law in the contemporary society and legal world besides his aristocracy, dignity and personality, only they could comprehend the weight, worth and value of his assessment and assertions.

- (h) Excerpts from a Book (we refrain from mentioning the name for psychological reasons) written by Mr. G.S. Roy in 1931 on the decadence of the monastic atmosphere at the Math and Mission during those days:

“.....ইতিমধ্যে বেলুড় মঠ দক্ষিণ ভারতে ব্যাঙ্গালোরের আশ্রমটির উপরে ‘শনির দৃষ্টি’ দিলেন ও উদ্বোধন দখলের old tactics অবলম্বন করে পূজনীয় নিশ্চলানন্দ স্বামীজীকে সাধারণের সমক্ষে হয়ে প্রতিপন্ন করবার জন্য সংবাদপত্রে নাম ধাম হীন লেখা চালাতে লাগলেন। বেলুড় মঠ কর্তৃপক্ষ ভেবেছিলেন,— যেমন গণেন মহারাজের বিরুদ্ধে প্রথমে মিথ্যা কুংসা প্রচার করে লোকের মনে সংশয় এনে দিয়ে উদ্বোধন অফিসে দল বেঁধে এসে দখল করেছিলেন এইরূপে ব্যাঙ্গালোর আশ্রমটিকেও হস্তগত করতে পারবেন। কিন্তু ফল হল বিপরীত। দক্ষিণ ভারতে স্বামী নিশ্চলানন্দের সুনাম এত বেশী যে লোকে কোন কথা তাঁর বিরুদ্ধে শুনতে চাইলে না। তারপর যখন মিঃ পি. সিংহ এডভোকেট কলিকাতা

হাইকোর্ট, মিঃ এস. এম. রায় চৌধুরী, জমিদার, ডাঃ নলিন বিহারী সরকার প্রভৃতির লেখা ব্যঙ্গালোরের কাগজে বেরুতে লাগল, তখন দক্ষিণ ভারত ভাল করেই বুঝে নিল—একদল ত্যাগ, তপস্যা.....হীন বেশ-মাত্র সাধু বেলুড়-মঠ-যন্ত্র হস্তগত করে যতরকম অনাচার ও অপচার করে বেড়াচ্ছে। এক কথায় যাকে বলে—বেলুড় মঠের নাদী নক্কর সকল তারা জেনে নিলে এবং মামলাবাজ বেলুড় মঠকে দক্ষিণ ভারতে মামলা করতে দেখে শঙ্কা হারিয়ে ফেললে।”

English Translation :

“.....In the meanwhile, Belur Math's sinister 'Saturnine' look' fell on Bangalore Ashrama, and following the old tactics of occupying Udbodhan, started publishing anonymous writings in the newspapers with a view to degrading Venerable Swami Nirmalanandaji before the eyes of the public. Belur Math Authorities thought just as by initial scandalisation against Ganen Maharaj and rousing suspicion in people's minds they had been able to capture Udbodhan Office coming in a group, in similar fashion they would capture Bangalore Ashrama also. But the result was just the opposite. In South India, the reputation of Swami Nirmalananda is so great, that nobody want to hear anything against him. Thereafter, when the articles of Mr. P. Sinha, Advocate, Calcutta High Court, Mr. S.M. Roy Chowdhury, Zamindar, Dr. Nalin Behari Sarkar and others started being published in the newspapers of Bangalore [Kurubara Patrika, Vokkaligar Patrika and Bangalore Times during May-June 1930], then South India could very well realise that a group of renunciation-less, asceticism-less ...dressed-only monks, capturing the Belur Math machinery are doing all sorts of unholy and pernicious practices. In a word, they come to know all the detailed information about Belur Math, and seeing the litigious Belur Math filing Suit in South India [against Swami Nirmalananda], they lost their respects.”

- (i) What did South India realise, and what was its reaction? Here are excerpts from the article 'Sri Ramakrishna Ashrama, Basavangudi, Bangalore City, Some Untrue and Misleading Statements corrected' by Mr. S. Venkatapatiah, Advocate,

Bangalore, published in "Bangalore Times" of 23rd and 27th May, 1930 and in "Kurubara Patrika" of the 1st June, 1930:

"An insidious campaign, supported by some untrue statements, seems to be carried on in the City for over a month with a view to mislead the public about the legal position of the Ashrama and the spiritual relationship of the present President of the Ashrama to the Belur Math. Timely advantage is evidently taken of the fact of Swami Nirmalanandaji's absence from the station on a tour in Malabar, and some other accidental circumstances.

The object of this small but effective — and the more effective — because the more subtle — campaign seems to be to create a twofold impression on the mind of the public; firstly, that the local Ashrama and its appurtenances are in fact and in Law the absolute property of the Belur Math and, secondly, that the present President of the local Ashrama, Srimat Swami Nirmalanandaji, has started a rival organisation under the name of the Vivekananda Mission of Calcutta with himself as its President and that he is taking active steps towards the affiliation of the Local Ashrama to the new institution and appropriation (or misappropriation) of the local properties for the benefit of his own Mission. The public of the City and the State are being obviously asked, coaxed and cajoled to save the local institution from such a catastrophe.

The mischief in every instance has started the moment the institution lost its original moorings while in the hands of the successors and followers, as against the express injunctions, tenets and practices of the founder. Such exactly is the inner working of the movement now set afoot by the authorities of the Belur Mutt to gain control over the properties of the local Ashrama."

* * * * *

Thus started the most unfortunate Chapter in the history of Ramakrishna Order. An indepth study of the then proceedings of the Trustee Meetings, the Bangalore Case Records and also books and documents available appears to reveal that a plan was carefully nurtured for Swami Nirmalananda's removal from the prime position

of Presidentship of Bangalore Math and the leadership of the Ramakrishna-Vivekananda Movement in South India. Propaganda against him was tactfully set afloat as we have already seen, and we note that in the Trustee Meeting of 8th October, 1929, it was resolved "In view of Certain *rumours* about Swami Nirmalananda's intention to separate the centres of the Ramakrishna Order in Southern India which were placed under his management, it was decided to send Swami Amriteswarananda [Paresh Maharaj] to the South to enquire and take necessary action in the matter." We have already noted who were the pace-setters of the 'rumours', and readers are to note specifically that of all persons, Swami Amriteswarananda (Paresh Maharaj), who was the reigning controller of the Working Committee with definite designs (vide Editorial of Ananda Bazar Patrika and evidence of Mr. S.N. Banerjee quoted before and we shall know more about him later), was to conduct the enquiry. When the 'would-be accuser' takes the role of 'enquirer', 'impartiality' becomes a farce, and the result of the so-called 'enquiry' predictably becomes a foregone conclusion.

But prior to that, the antagonists of Tulsi Maharaj ringed him in a suffocating circle of unremitting hostilities: By instigation, irritation, insult to personal sentiment and self-respect, shrewd brain-washing propaganda, adverse publicity, subtle secret service and surveillance activities ("I was deputed to the South to watch his conduct" — Swami Amriteswarananda's deposition in his Examination-in-Chief on 15th March, 1933), thievery ("About the end of 1924..... after this unpleasant incident I left Bangalore.My things..... even the bunches of keys remained here. After my return to Bangalore, I found everything gone namely my private correspondence, letters etc. were not to be found there." — Swami Nirmalananda's deposition on 13th June, 1934 in his Examination-in-Chief), the greenhorns virtually goaded Tulsi Maharaj into a point of no return, and he unwittingly fell prey to their designs by taking such a stand as helped his adversaries and opponents to brand him as a separatist indulging in anti-institutional activities and pass a resolution for his removal from the Presidentship of Bangalore Ashrama in the Trustee Meeting of 3rd September, 1930 on the basis of Swami Amriteswarananda's 'report'. Swami Nirmalananda, instead of bowing down, picked up the gauntlet thrown by his opponents and the latter instituted the infamous Bangalore Case against him.

Can Swami Nirmalananda be called a separatist who tried to disrupt the organisation? This blame was ascribed to him and widely publicised. If the second generation Monks' action seemed to vitiate the nobler spirit with which the Institution was originally founded; if it appeared to violate the principles, teachings, tenets and ideals taught and preached by none else than Sri Ramakrishna and Swami Vivekananda, then as an associate-founder of the Order and Organisation, he had every right to advise, even admonish and rectify. But if such efforts did not bear fruition due to active resistance from the controlling coterie, if sincere approach be met with disrespect and even insult, then for an idealist, no other option could be left than to dissociate himself from the 'group' whose action he considered to be detrimental to the noble cause of the Organization. He had not separated himself on his own, rather his fellow men alienated him.

Now, virtually a 'War' was waged against him. And when War breaks out, 'Truth' becomes the first and foremost casualty, — and more so when it is a legal warfare. We are flabbergasted to see that taking recourse to the dictum 'nothing is unfair in War', a novel technique of malignant aggression was invented and deployed for destruction of spiritual status and position too of Tulsi Maharaj by giving birth to a fabricated 'allegation' that he was not a disciple of Sri Ramakrishna but of Swami Vivekananda, — the object being to demote, degrade and devalue him in the spiritual hierarchy of the Ramakrishna Order of Sannyasins, so that he does not get any more the due respects, regards, reverence, worship, publicity as a Direct Monastic Disciple of Sri Ramakrishna parallelly with His other Disciples, and the name of this great Karmayogin could slowly yet completely be erased from the Ramakrishna-Vivekananda Literature and thrown into religious wilderness nay oblivion along with his glorious deeds.

Our findings in this connection, which are quite interesting, intriguing and thought-provoking, are submitted before our readers-judges:

- (1) Upto the institution of the Bangalore Case, Tulsi Maharaj had been universally, undisputedly and unambiguously regarded as a Direct Monastic Disciple of Sri Ramakrishna by each and all of the Ramakrishna Order for over half-a-century without any iota of doubt and hesitation. All the publications, pictures, photographs etc. published by the Publication Centres of the Math and

Mission bear ample evidences of this without any exception whatsoever.

- (2) Even in the *Plaint of the Suit in the Bangalore Case*, signatories of which include Four Direct Monastic Disciples of Thakur, besides Tulsi Maharaj's adversaries, there is no mention whatsoever of the said 'allegation' that Tulsi Maharaj was not a Direct Disciple of Thakur and that he was a Disciple of Swamiji. Rather in the *Reply Statement of the Plaintiffs* (which was signed by Swami Amriteswarananda or Paresh Maharaj, who conducted the Bangalore Case and was the chief exponent of this 'allegation' in the Court), 'equating Tulsi Maharaj's status and position with Revered Swamis Shivananda, Abhedananda, Subodhananda and Akhandananda, it has clearly been indicated that he was, like them, a Gurubhai (Brother-Disciple) of Revered Swami Brahmananda and Chela of Sri Ramakrishna. Had there been any truth in the aforesaid 'allegation', it would have been quite natural to incorporate a statement to that effect in the pleadings. The obvious logical deduction is that introduction of this 'allegation' was an after-thought, which had been kept confined within the coterie only and without knowledge of the four Direct Disciples of Thakur who were Plaintiffs.
- (3) It will perhaps never be known when and where in a close-door meeting the coterie of young opponents of Tulsi Maharaj took the decision to completely efface his 'Spiritual Parentage', but we see that the witness-box of the Court of Justice was selected to be the starting platform for propagating this 'allegation'. On 24th March, 1932, Swami Vishuddhananda during his evidence suddenly made the uncalled for remark "1st defendant [Tulsi Maharaj] was not a direct disciple of Sri Ramakrishna". But he did not or could not substantiate this statement.
- (4) Thereafter appeared on the witness-box Swami Amriteswarananda or Paresh Maharaj who conducted the Bangalore Case on behalf of the Plaintiffs. Though not at all an Issue in the Suit, he absolutely unwarrantedly raised the question of Tulsi Maharaj's Discipleship during his Examination-in-Chief and by various manipulative interpretations and explanations and also narrations and contrivance tried to establish the said 'allegation' that Tulsi Maharaj was not a disciple of Sri Ramakrishna but of Swami Vivekananda. However, in the Cross-Examination, he

had to make several confessions controverting his own earlier statements, — thus making the veracity and credibility of his own statements in evidence questionable and unjustifiable. For knowing the details, we would request the readers to read and study very carefully the present writer's letter dated 24th June, 1990, to the General Secretary of the Belur Math, — letter no.31 in Chapter VII. Thus the most secret and sacred affair between the *Guru* (Spiritual Preceptor) and *Shishya* (Disciple) had been dragged nakedly in the public platform, perhaps for the first time in the monastic history of the world. And who was the *Guru*? He was none else than the God-Man Sri Ramakrishna! And *Shishya*, a true child of Him, a great Karmayogin, who flooded South India with the effulgence of the Master's ideals and teachings of Practical Vedanta.

- (5) It is very important, interesting, significant and queer to note that Paresh Maharaj always cited only Tulsi Maharaj's name to be the only source of this 'alleged' information, and never mentioned or cited the name or names of any other Venerable Direct Disciples of Thakur whom he had seen and/or come in close contact with like Swami Brahmananda, Swami Premananda or even the four Swamis who were Plaintiffs in the Case.
- (6) We note from Paresh Maharaj's evidence in Examination-in-Chief in the Bangalore Case that when he was only a young boy of about 23 years, he became particularly curious about Swami Nirmalananda's discipleship and asked him many questions. If it were really so and if he had actually any doubt, he could have easily satisfied his curiosity by straightaway asking other Direct Disciples of Thakur who were alive at that time. We note that he had even asked Swami Premananda about which of the Disciples received *Kashaya* (ochre-cloth) at the instance of Sri Ramakrishna; then why not about the discipleship of Swami Nirmalananda? It appears far more strange that during the institution and progress of the Bangalore Case, when hostilities were at the peak, he could have easily ascertained the correct answer by putting this particular question to the four Direct Disciples who were Plaintiffs in the Case and during Examination-in-Chief could have easily mentioned their names as the authentic source of this 'alleged' information. But he did not do so. Viewing this from other side can we assume that a persistent man like Paresh Maharaj must have asked this question to the other Direct Disciples at some

stage or other, but got the answer opposite to his liking? And can we deduce from the foregoing further that they told Paresh Maharaj that Tulsi Maharaj was a Disciple of Sri Ramakrishna and therefore their Brother-Disciple too, and that was why Paresh Maharaj did not dare take their names as source of this 'allegation'? Therefore, does it not lead to the obvious conclusion that this 'allegation' was nothing but a 'creation' of Paresh Maharaj and his associates, who fully knowing the Truth deliberately prevaricated it?

- (7) Looking from another angle, a very interesting question that crops up in this connection as a natural corollary is whether in the said 'allegation' made by Paresh Maharaj against Tulsi Maharaj, the four Direct Disciples-Plaintiffs had got any acquiescence, connivance or consent whatsoever?

- (i) As already stated, we have noted that in the Complaint signed by the four Direct Disciples among others, there is no mention about this 'allegation'.
- (ii) Paresh Maharaj could neither name any one of them as the authentic source of this 'allegation' in his evidence, nor could file any declaration in the Suit to this effect signed by any of them. Had there been any truth in the said 'allegation', it would have been very easy for Paresh Maharaj to do so.
- (iii) It is particularly noteworthy that during the Suit proceedings, none of the four Direct Disciples-Plaintiffs went to Bangalore to give any evidence against Tulsi Maharaj. On being asked by the Defence Lawyer at the Cross-Examination on 25th July, 1933, Paresh Maharaj answered: "...No attempt has been made to get his [Swami Akhandananda's] evidence." But why? Lest the Truth comes out?
- (iv) We have not found anywhere any writing or saying or even hint by those four veracious venerable Direct Disciples that Tulsi Maharaj was not a Disciple of Thakur, or not their Spiritual Brother or that he was the first disciple of Swami Vivekananda — though they were in confrontation with Tulsi Maharaj in the Suit. Readers will be interested to note that almost all the Direct Disciples of Thakur (including the Plaintiffs-Swamis) had amply indicated that Tulsi Maharaj was their Spiritual Brother (Gurubhai) by mentioning his

name parallelly and in the same level with themselves and other Gurubhais and also addressing him as 'Brother Tulsi'. All these have been exemplified in Chapter II.

- (v) Another very interesting episode had been narrated by Swami Tripurananda to the present writer. During Swami Vijnanananda's tour to South India in 1932-33, Paresh Maharaj took him to Bangalore and put him up in a rented house where the Belur Math Sannyasins were staying. But disregarding the fact that he belonged to the opponents' camp, Swami Vijnanananda went to Bangalore Math to pay respect to Tulsi Maharaj. (It is worth mentioning that Swami Vijnanananda always addressed Tulsi Maharaj as 'Aapni' ('আপনি')—higher degree of reverential version of 'you' like 'Vous' in French). Seeing each other after a long time, both were locked in warm embrace. Tulsi Maharaj entertained him with a cup of coffee which he himself lovingly prepared and then started talking about golden olden days. Finally, Tulsi Maharaj asked him the reason for his coming to Bangalore and for putting up in the rented house instead of the Math. Swami Vijnanananda very disgustingly replied 'I have realised that Paresh has brought me here to give evidence against you. But surely I am not going to oblige him.' Swami Tripurananda was present there. And in reality Swami Vijnanananda never appeared in the witness-box and never uttered any comments against Tulsi Maharaj, — far from telling anything against Tulsi Maharaj's Discipleship to Thakur. Readers may or may not accept this account; but one fact is clear, namely, Swami Vijnanananda was very unhappy and annoyed with Paresh Maharaj and his associates, — as would be evident from his extremely caustic and distasteful remarks about them to Sri Akshaya Chaitanya Maharaj (on the latter's proposal to give Paresh Maharaj and others the copyright of his celebrated Book SREE SREE SARADA DEVI):

“ তিনি ক্ষোভের সহিত বলিয়া উঠিলেন : দিতে হ'বেনা, ও বেটাদের দিতে হবেনা, কেন দিতে যাবে?”

meaning: “He (Swami Vijnanananda) resentfully uttered: You should not give, you must not give it to those buggers; why should you give?” (vide Sri Akshaya Chaitanya's

autobiography JEEVAN-PARIKRAMA 1975. edition, page 91).

All these clearly and conclusively prove that all the five venerable Direct Disciples of Thakur living during legal confrontation, never at any time subscribed to and supported the said 'alleged' information of Paresh Maharaj that Tulsi Maharaj was not a Direct Disciple of Thakur but of Swamiji and we wonder whether they even had the faintest knowledge about what Paresh Maharaj had stated in the Court during Bangalore Case on this matter!

- (8) Another very interesting feature we note from the Bangalore Case Records. According to Paresh Maharaj, 'initiation into formal Sanyasa through Viraja Homa' is the only criterion for deciding Preceptor-Disciple or Guru-Shishya relationship. His main contention was that Giver of Sanyasa was the Guru and because Tulsi Maharaj had taken Sanyasa from Swamiji, therefore he was Swamiji's disciple. All the original authentic Books had recorded that formal Sanyasa to all the Direct Disciples of Thakur was given by Swamiji. Why then they are called the Direct Monastic Disciples of Thakur? We quote the authoritative verdict given by the Holy Mother Sri Sarada Devi in this context to silence all sorts of misinterpretation in this regard: "The Giver of the *Mantra* is the real Guru, for by repetition of this *Mantra*, one obtains dispassion, renunciation and Sanyasa." (vide THE GOSPEL OF THE HOLY MOTHER SRI SARADA DEVI, page 221, published by Sri Ramakrishna Math, Madras in 1984). We would request our readers specifically to note that regarding this extremely vital point, namely, Tulsi Maharaj's *Mantra Diksha* or 'Initiation into Spirituality', Paresh Maharaj remained absolutely silent in his deposition in the Bangalore Case, and did not make any comment whatsoever as to who was the Giver of his *Mantra*. The implication is obvious.
- (9) We feel, it will not be out of place to mention a few words about what we have learnt about Sri Ramakrishna's Initiating His Disciples into Spirituality. Most fascinating observation has been made by Swami Akhandananda in his autobiography SMRITI-KATHA (Memoirs), English rendering of which is as follows:

"Other Preceptors, by determining certain hard and fast rules for their disciples, help them and guide them along the

path of spiritual realisation. But the matter with our Thakur is different, He was completely a different variety. Those who used to come to Him, He showered grace on them in various ways: sometime by touch, sometime by casting a glance, or sometime by sheer will only, He gave them spiritual realisation. He desired that everybody should enjoy beatitude of union with God. Through awakening of the inner dormant virtuous instinct of other, He was so intent to infuse spiritual feelings in him. Of course only to His intimates, He expressed His innermost feelings and deepest realisation of life."

Another equally faithful observation has been made by the great devotee Sri Chandrashekhara Chattopadhyaya in his Book LATU MAHARAJER SMRITIKATHA (Memoirs of Latu Maharaj), 2nd edition, 1953 published by Udbodhan, page 54:

'The method of 'Initiation into Spirituality' of the God-Man is beyond our capabilities to understand. How He 'Initiates', can only be told by the person who got Diksha or 'Initiation into Spirituality' from Him. Others can never comprehend that affair.'

Formal 'Initiation into Spirituality' or Mantra-Diksha is the most sacred and also secret individual affair between the Guru and the Shishya never done in front of or disclosed or divulged to a third person and it was more so in case of Thakur. Even His teaching of education, Upadesha etc. to His disciples and devotees were done individually without presence of a third person. Even Swami Gambhirananda admitted in his Book JUGANAYAK VIVEKANANDA, Part I, 3rd Edition 1977, Page 165: "All these esoteric counsels were given secretly and privately. That is why those have not found place in KATHAMRITA." None of the Direct Monastic Disciples of Thakur, excepting Swami Abhedananda, recorded or wrote anything about their getting 'Initiation' from Thakur. That is why in LEELA PRASANGA we do not find any mention about Thakur's giving Mantra-Diksha to anybody. Of course, by way of conversation, Swamis Turiyananda and Vijnanananda told Swami Kamaleshwarananda and Sri Akshaya Chaitanya Maharaj respectively about their getting Mantra-Diksha from Thakur.

On the background of all these, the most pertinent question that could legitimately be raised is: How Paresh Maharaj, — who was not even born during the years 1881 to 1886 when Tulsi

Maharaj was frequenting Sri Ramakrishna at Balaram Mandir, Dakshineswar and Cossipore. — knew that Tulsi Maharaj was not a Disciple of Sri Ramakrishna, — especially when he was unable to quote any of the other Direct Disciples of Thakur or any other authoritative statement or document to be the source of his 'alleged information'? Here we see a unique technique being employed by Paresh Maharaj: He very shrewdly cited none else than Tulsi Maharaj himself to be the sole source of this knowledge and information alleged by him.

- (10) In this context it would be quite pertinent to examine the much — publicized propaganda passed on in the name of Swami Nirmalananda, which has been kept alive even now-a-days, namely, 'Tulsi Maharaj used to say that he was the first disciple of Swami Vivekananda and not Swami Sadananda', and analyse its credibility, particularly considering whether it was at all possible for Tulsi Maharaj to say so at any time and at any stage.

We see that this propaganda first originated from the mouth of Paresh Maharaj, when in his evidence in the Examination-in-Chief dated 24th November, 1932 in the Bangalore Case he said: "One day I was reading the Life of Swamy Vivekananda in which a Chapter is devoted to 'The First Disciple'. 1st defendant [Swami Nirmalananda] told me that he was the first disciple of Swami Vivekananda and that the compilers of the book had not stated the facts correctly so far as regarded him. 1st defendant said that Swamy Vivekananda had given him the Sanyas. I pointed out to the 1st defendant that in another volume of the same Life 1st defendant was represented as a disciple of Sri Ramakrishna. 1st defendant denied that he was the disciple of Sri Ramakrishna..." According to Paresh Maharaj this conversation took place in 1916 in Madras.

The Book THE LIFE OF THE SWAMI VIVEKANANDA was first published in 1912-13 clearly proclaiming Swami Nirmalananda as a Direct Monastic Disciple of Sri Ramakrishna. If Tulsi Maharaj thought that it was not correct and if he at all said so to Paresh Maharaj in 1916, then the first and foremost action that would have been natural for him was to communicate it to the authorities of the Advaita Ashrama Publication for rectification of the alleged mistake, if any. Instead, we see that in the 2nd Edition of this Book published by Swami Vireswarananda

in 1933 and also in the 3rd Edition published by Swami Pavitrananda in 1944, Tulsi Maharaj had been described as a Direct Monastic Disciple of Thakur without any hesitation or reservation.

In the next place, even in his letter dated 23rd November, 1923, which Tulsi Maharaj wrote to Swami Madhavananda pursuant to the latter's request in connection with publication of the Life of Sri Ramakrishna, we do not find such statement as alleged by Paresh Maharaj, — which should have been there if Paresh Maharaj's story were correct. Rather we see just the opposite and that was why in the LIFE OF SRI RAMAKRISHNA published in 1925, Tulsi Maharaj had been described as a Direct Monastic Disciple of Sri Ramakrishna along with His other Disciples and particularly with Sasi, Sarat, Hari, Gangadhar and Hariprasanna in the relative Chapter. Swami Nikhilananda, the compiler of this Book told Paresh Maharaj that he personally heard from Tulsi Maharaj and also got in writing that he was a Disciple of Sri Ramakrishna. This had been admitted by Paresh Maharaj in the Cross-Examination on 15th July, 1933, — thus contradicting his own earlier 'allegation'.

Prof. Romain Rolland described Swami Nirmalananda as a Direct Disciple of Sri Ramakrishna in his Book THE LIFE OF RAMAKRISHNA published in January, 1929 on the basis of information, memories, advice and documents furnished by Swami Shivananda, Sri M., Swami Ashokananda and others. Neither of them, nor Swami Amriteswarananda said that this was an incorrect statement. Rather Swami Amriteswarananda admitted in his cross-examination in the Bangalore Case the authenticity of the publication also. This is also contradiction of his earlier 'allegation'.

Let us go further back. In 1896 the Group Photograph of Ten Direct Disciples was taken and thereafter in the advertisements for its sale, Swami Nirmalananda's name was written as one of the Sannyasin Disciples of Sri Ramakrishna; and Swami Nirmalananda did not make any protest. Nor did he ask the Publishers to exclude his photograph from the composite Photographs of Seventeen Direct Monastic Disciples with Sri Ramakrishna and the Holy Mother Sri Sarada Devi entitled 'Sri Sri Ramakrishna Sangha'. If Paresh Maharaj's said 'allegation' were correct, Tulsi Maharaj should have done so. Now we come to the most important document, namely, the Power of Attorney given by Swami Brahmananda to Swami Nirmalananda wherein identities of both

of them were declared as 'chela and disciple of Thakur Paramhansa Ramakrishna'. If Tulsi Maharaj was Swamiji's disciple, when the Power of Attorney was executed by Swami Brahmananda in 1914, he would have mentioned Swami Nirmalananda as 'chela and disciple of Swami Vivekananda', or Swami Nirmalananda should have asked Swami Brahmananda or his Attorney to write like that. But none of them did so. And above all Tulsi Maharaj's letter of 12th Chaitra, 1296 B.S. (Postmark dated 25th March, 1890) conclusively proves that he unmistakably regarded Sri Ramakrishna to be his Guru or Spiritual Preceptor.

All these clearly show that from 1890 to 1929 no positive and concrete evidence, documentary or otherwise, could be found as to Swami Nirmalananda making statement like the one alleged by Pares̥h Maharaj. Nor do we find slightest reflection of this 'allegation' of Pares̥h Maharaj in any authentic text of Ramakrishna-Vivekananda Literature.

Does not this lead us to conclude that the aforementioned 'alleged' statement of Pares̥h Maharaj in his Examination-in-Chief was far from truth, particularly on the background of Tulsi Maharaj's evidence "I never had any talk like that with him [Pares̥h Maharaj]. It is a deliberately spun out story"? In the same fashion falls through another 'allegation' of Pares̥h Maharaj as to the meaning of the phraseology 'chela and disciple of Thakur Paramhansa Ramakrishna' in the Power of Attorney, which he tried to pass in the name of Tulsi Maharaj, namely "1st defendant said, that only meant that they were members of the Belur Mutt". Regarding this Tulsi Maharaj said in his evidence "I had no such talk as he [Pares̥h Maharaj] deposes". **Tulsi Maharaj also said in his evidence on 11th January, 1935: "I did not represent that I was the first disciple of Swamy Vivekananda and that he initiated me."**

Therefore it has become amply evident that the said 'allegation' made by Pares̥h Maharaj in his evidence on 24th November, 1932, is a forced concept lacking credibility and veracity and only an 'innovation' by him.

We now take the liberty of reproducing the following quotations from the Letter and Biography of two great Direct Disciples of Thakur, — Swami Vivekananda and Swami Premananda:

- (a) ".....I am not a CHELA (disciple) of Ramakrishna Paramhansa
..... I am CHELA of Sarada....."

(Written by Swami Vivekananda to Swami Ramakrishnananda from America in 1895, vide Letter no. 183 in SWAMI VIVEKANANDER VANI O RACHANA in Bengali, Vol. VII, Birth Centenary Edition, 1963 A.D., pages 123-124).

- (b) "To the hearing of him (Swami Brahmananda), Baburam Maharaj (Swami Premananda) loudly proclaimed: '*Aami Siddher Siddha! Aami Nitya Siddha! Aami Swamijir Chela.*' ('I am Divine amongst the Divine! I am the Eternal Divine! I am Swamiji's Disciple')
- (Source: Swami Premananda's Biography in Bengali PREMANANDA PREM KATHA written by Brahmachari Akshaya Chaitanya in 1966 A.D., Page 220)

We have an humble but straightforward question to ask to those who still carry on with the aforesaid "propaganda": If, accepting an evidently untold and admittedly 'unrecorded' (as confessed by Paresh Maharaj in his cross-examination on 15-7-1933 in the Bangalore Case) 'statement' of Tulsi Maharaj they can propagate that he was not a disciple of Sri Ramakrishna, then on the basis of the above positive statements, recorded in black and white, will they proclaim that Swami Vivekananda and Swami Premananda were not disciples of Sri Ramakrishna but disciples of Sarada (Swami Trigunatitananda) and Swamiji respectively?

- (11) The character of Swami Amriteshwarananda or Paresh Maharaj presents an interesting study from academic and truth-finding viewpoint. On studying the Bangalore Case Records we find that he handled and conducted the Suit with great dexterity, patience, diligence, tremendous energy and killing instinct, and long before the institution of the Suit, he had done a lot of ground work through surveillance and other activities with professional approach for Swami Nirmalananda's removal. Swami Gambhirananda has paid a glowing tribute to him: "Fortunately, however, thanks to the indefatigable efforts of Swami Amriteshwarananda, who spared no pains in thwarting this wicked attempt at disintegration....." (Page 312 of 'History.... 1st edition). But we are pained and shocked to see how through various fabrications, twistings, misinterpretations, manipulative explanations, he attacked the 'Spiritual Parentage' of a very veteran and extremely venerable Sannyasin almost double his age! Was it necessary at all? Was it worthy of a

monk? On the other side of the picture we see that he was not liked by the press, the enlightened elite and some of the spirited monks too. The views of the Press were represented in the Editorial of Ananda Bazar Patrika quoted earlier. He stood in the way of amicable settlement of disputes that started between the respected house-holder members of the Mission and a section of the monks in the Annual General Meeting of Ramakrishna Mission held on 29th March, 1929, disregarding the instruction of Swami Shivananda. (For details of this affair, readers may refer to VIVEKANANDA PARIKAR KIRAN CHANDRA DUTTA O TĀTKALIN SAMAJ by Sri Sanat Mukhopadhyaya and Sm. Manju Dutta, Chapter VIII — 'Ramakrishna Mission 1929' and also the Report published in Ananda Bazar Patrika of 2nd April, 1929). He and his young associates did not allow Tulsi Maharaj to meet Swami Shivananda personally when Tulsi Maharaj came to Calcutta during the middle of 1930 with a view to making an amicable settlement, — as they had already decided to remove him. Mr Sailendra Nath Banerjee, Bar-at-Law, in his evidence before the Commission on 18th March, 1934, stated in the Cross-Examination to the Plaintiff's Advocate:

"The leader of the younger group, Amriteswarananda, is sitting close to you. I give names of two I remember, Amriteswarananda and Sankarananda and also Sudhir, although I can't call him of the younger group, He was of weaker mind completely under the domination of Amriteswarananda who is a very pushing gentleman.
Amriteswarananda and his group were insistent to vindicate their right of property with the help of police and otherwise. I said to Swami Shivananda it was not proper to do so and bring disgrace to the Order and his great Gurubhai and come away without accomplishing anything satisfactory. ..."

In reply to the question of Plaintiff's Advocate "Why do you say that Plaintiff No. 14 [Swami Amriteswarananda] was intent of grabbing power?" Mr. Banerjee further asserts:

"I say so by reason of the talks I had with him [Swami Amriteswarananda] and his supporters at the Math and at my house. His idea so far as I can gather was to subordinate all maths under the Belur Math and get hold of their properties and he would in course of time control and dominate all the activities."

We have already noted Swami Vijnanananda's distasteful remarks about Paresh Maharaj mentioned earlier. We have found from the Book by G.C. Roy mentioned beforehand that once Swami Narottamananda* prayed to Swami Shivananda to do away with Paresh Maharaj otherwise welfare of the Math and the Mission will be in jeopardy. We reproduce extremely apologetically one of the many comments about him from the said Book in English rendering: ".....For not speaking the truth even by mistake in his conversations, he is known as 'Anriteswarananda' in the society of Advocates and Attorneys." (*Anrita* = Falsehood). It is difficult for us to judge the truth or falsity of this comment; those who know him could only testify this. However, lack of veracity and credibility of many of his contentions and statements in the Bangalore Case, particularly with regard to Tulsi Maharaj's discipleship, have been sufficiently established in this Book.

- (12) The 'allegation' given birth to during the Bangalore Case about Tulsi Maharaj's discipleship had to be shelved for a pretty long time without giving form or shape in black and white in the Ramakrishna-Vivekananda Literature and the only instance of omission was exclusion of his photo, life-sketch and name from some Sri Ramakrishna Centenary Publications (details given in Chapter IV of this Book). This implies that the adversaries of Tulsi Maharaj did not dare or could not openly publish that 'Tulsi Maharaj was not a disciple of Sri Ramakrishna' in their Publications during the life time of the other Direct Disciples of Thakur. However, some brainwashing verbal 'disinformation propaganda and campaign' had been made widespread particularly among the younger generation of monks like 'Tulsi Maharaj said: Who says Swami Sadananda is Swamiji's first disciple? I am his first disciple' or 'When proposal was made to Swami Vivekananda to make Tulsi Maharaj a Trustee of the Math, he replied that he intended to make Trustees from amongst Gurubhais only and Tulsi Maharaj being his disciple was not eligible' and so on, — thus paving the ground for utilisation of the said 'allegation' of Paresh Maharaj in future. We have seen similar technique being

* Swami Narottamananda wrote the Bengali Biography of Swami Brahmananda entitled **RAJA MAHARAJ** wherein he clearly pronounced Tulsi Maharaj as a Direct Disciple of Sri Ramakrishna along with His other Disciples — vide Item 32 of Chapter II of this Book.

employed by Paul Joseph Goebbels, the Master of, Modern Propaganda Techniques during the World War II.

- (13) It appears that during the Forties, directives were carefully and secretly issued by his opponents holding the 'sway to slowly and gradually delete Tulsi Maharaj's name from Ramakrishna-Vivekananda Literature as a Disciple of Thakur, — with some yielding but the spirited and truth-abiding monks sticking to Truth. That is why in the Publications of the Math and Mission during the Forties and even thereafter we find that both deletion and publication of Tulsi Maharaj's name as a Direct Monastic Disciple of Sri Ramakrishna continue side by side. In this connection it is very interesting to note the roles of two great Writer-Swamis 'under pressure'. Swami Nikhilananda, as we note from Paresh Maharaj's admission in his cross-examination, refused to join the coterie against Tulsi Maharaj and also did not believe (in 1925) the adverse 'propaganda' about Tulsi Maharaj's discipleship, as he possessed definite proof about Tulsi Maharaj's Discipleship to Thakur. In the Trustee Meeting of 5th April, 1930, Swami Nikhilananda was "appointed President of the Ramakrishna Ashrama, Bangalore, vice Swami Nirmalananda. Proposed by Swami Amriteswarananda, seconded by Swami Vishuddhananda", and in modification of this, in the Meeting of 3rd September, 1930, he was appointed in-charge of other connected Ashramas also additionally. But he could not take charge as Swami Nirmalananda was away, and he went to America thereafter in 1931 seeing that the Suit had been instituted against Tulsi Maharaj. In spite of all these, he clearly and unhesitatingly declared Swami Nirmalananda as a Direct Monastic Disciple of Sri Ramakrishna in keeping with his knowledge and conviction in his famous Book *THE GOSPEL OF SRI RAMAKRISHNA* published in the year 1942. But unfortunately in later abridged edition of the Book in a different name from a different Publisher, we see recanting statement about Tulsi Maharaj's discipleship (please see Chapter IV, Item 13), obviously under forcible pressure from the Authorities. Swami Jagadishwarananda, a very strong and spirited writer of several memorable Books, did not even mention the name of Swami Nirmalananda in his famous Bengali biography *SWAMI RAMAKRISHNANANDA* published in 1948 from Sri Ramakrishna Mission Sevashram, Midnapore, and simply described him as a 'veteran sannyasin' (vide page 155). It is a

matter of sharp contrast that after leaving the Belur Math Organisation, he wrote the Bengali biography of Tulsi Maharaj **SWAMI NIRMALANANDA** in great details and declaring him unequivocally as a Direct Disciple of Thakur.

- (14) Upto the beginning of the Fifties, the Authorities were mostly content with silent and slow omission and deletion of the name 'Swami Nirmalananda' from their various Publications as a Direct Disciple of Thakur; but interestingly the name 'Tulsi' continued to be mentioned in many cases. Then appeared on the scene the mighty and scholarly pen of Swami Gambhirananda with positive 'commission' in this respect. The 'alleged' utterances of Paresb Maharaj in the Bangalore Case, now started to be given definite shape and form in Ramakrishna-Vivekananda Literature through tampering, interpolation, misstatement, baseless and imaginary allegation and observation, falsification of history etc. When **HISTORY OF RAMAKRISHNA MATH AND RAMAKRISHNA MISSION** was published in 1957, everybody expected it to represent correct, truthful and impartial account of all the glorious performances of all concerned and also of all the happenings particularly of the Twenties and the Thirties. But belying the expectations, it painted in all black not only Swami Nirmalananda, but also all the spirited and upright Sannyasins and Householder Devotees, who once limitlessly served the Organisation, but later protested against the high-handedness and autocracy of the then establishment-controllers and broke away from the Organisation, — putting all blame on them squarely with accounts and descriptions which are half-truth only. But even the Devil is not so black as it is painted and further he should be given his due. And it is needless to mention that it takes two to make a quarrel. The 'History' has failed to take cognizance of these proverbial truths and therefore could not become a perfect History in true sense of the word. Thus we see that the seed that was sown during the Bangalore Case, had by now appeared as a full-grown poison-tree. From the days of Bangalore Case upto the period of 'History', the language of insult and disrespect, of vengeance and venom uttered and used against this great venerable *Mahapurush*, makes our heads 'hang in shame'. During our mission in Kerala and other parts of South India in 1989-90, we were flabbergasted to hear from many disciples of Swami Nirmalananda that on being asked by Swami Vishadananda of

Ottapalam why Truth about Tulsi Maharaj's Discipleship was being prevaricated, Swami Madhavananda replied cryptically "Truth is one thing and Organisation is another". How does it sound against the great saying of Swami Vivekananda "Everything could be sacrificed for Truth, but Truth can never be sacrificed for anything", we leave it to the readers to appraise.

* * * * *

Since 1980, the present writer Sri Brahma Gopal Dutt took up the matter in all seriousness with the Belur Math Authorities making earnest entreaties time and again to stop this propagation of falsehood about his Guru Swami Nirmalananda's Discipleship and reinstal him on his proper pedestal but without any avail, — as they observed complete silence without even a formal courteous acknowledgement of so many letters sent. However, we thank Revered Swami Hiranmayananda who for the first time broke the silence and tried his best to resurrect Truth. But his endeavours were put under grave together with the Truth in the Trustee Meeting of July 1988 under the presidentship of Swami Gambhirananda. Swami Hiranmayananda too succumbed to the pressure and we were given to understand that in the internal Bulletin of August, 1988, issued over the signature of Swami Hiranmayananda, instructions had been given to all publication centres under the Math and Mission to delete Swami Nirmalananda's name as a Direct Monastic Disciple of Sri Ramakrishna. Since then Sri Dutt was striking his head imploring the General Secretary of the Order to kindly let him know the basis for such decision and also furnish him with the 'documents' on the strength of which the Trustees "reaffirmed their earlier opinion that Swami Nirmalananda was a disciple of Swami Vivekananda and not of Sri Ramakrishna", but it is extremely unfortunate that the Authorities, for strange reasons, turned a deaf ear to all the requests completely even without a formal acknowledgement. Is it because of the lack of courage and confidence to face upto the facts of history?

Our humble questions before the Court Supreme are as follows:

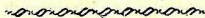
- (1) Can the Fact and Truth, established by the Founders and Pioneers of the most sacred Institution, and propagated unhesitatingly, unequivocally and unrefutedly for long fifty years, (and even thereafter till recently) be altered in a close door meeting of a handful of executives of the next generation?

- (2) Can the aforementioned 'allegation' of Paresh Maharaj, without any proof, support, documentary evidence whatsoever, or corroboration from the other Direct Disciples of Thakur, and which he tried to pass on in the name of Tulsi Maharaj who completely rejected it as a 'deliberately spun out story', and which even the Learned Court did not accept, — be an admissible hypothesis?
- (3) Can all the contentions of Paresh Maharaj in the Bangalore Case involving misinterpretations, manipulative explanations and fanciful distortions of universally accepted facts and norms, — the futility, unsubstantiality and untenability of which have been fully exposed in the present writer's letter dated 24th June, 1990 (vide letter no. 31 of Chapter VII), — be allowed to continue as basis based on which the Trustees, "reaffirmed their earlier opinion that Swami Nirmalananda was a disciple of Swami Vivekananda and not of Sri Ramakrishna" in the Trustee Meeting of 28.7.1988?
- (4) Assuming but not accepting the propaganda by his adversaries that Tulsi Maharaj had gone against the Institution, the best that the Authorities could do is to strike off his name. But has anybody got the right, authority and competence to degrade and demote Tulsi Maharaj in the spiritual hierarchy of Ramakrishna Order and tell that he was not a Disciple of Thakur, and thus sinfully ascribe illegitimacy to the Spiritual Parentage of a Venerable Sannyasin of the First Order?
- (5) Undoubtedly, the Authorities have absolute and unchallengeable control over their own domain. But can they misuse their authority by tampering and altering sacred scriptures and hagiographies of universal importance without adequate consideration and thus pollute the holy Literature and falsify history?
- (6) If such change is effected on the basis of some reported 'research work' as occasionally mentioned, do the Authorities have the right to keep such vitally important matter secret in shelves? Do not the disciples, devotees and admirers of Swami Nirmalananda have the right to know the credential and competence of the researchers and also the full details of their research work in this context? Is not the aim and object of real research work (as opposed to 'manipulative'

research) to reveal the reality and not conceal the Truth?

We appeal to the Court Supreme that if after considering all that have been said and done in this Book, they find that the Fact and Truth is that Swami Nirmalananda was a Direct Monastic Disciple of Sri Ramakrishna, they may kindly pronounce their verdict for cremation of Falsehood and for Resurrection of Truth, removing the clouded darkness of Ramakrishna World with new waves of effulgence.

Ajoy Kumar Basu
Amal Narayan Datta



CHAPTER I

CRUSADE FOR RESURGENCE OF TRUTH : AN INTRODUCTION

1. Thakur Sri Ramakrishna Paramhansa Deva, an embodiment of Truth, is now famous all over the world, as the Great Harmoniser of all Faiths, with numerous devotees and followers in India and abroad.

2. During His life time, Sri Ramakrishna Himself personally initiated many persons, men and women, young and old, into the unique Religion practised and preached by Himself, now widely known as the Religion of Sri Ramakrishna, a Religion of Renunciation and Service, which proclaims, among other Truths, the Unity of All Religions (All Religions lead to the same Goal) and the Divinity of Man (Service to Man as worship of God is an easy means of realisation of God). These persons are generally known and called as His Direct Disciples.

3. Before passing away in the year 1886, at premises no. 90 Cossipore Road, now well known as the Cossipore Garden House, Sri Ramakrishna founded an Order of Monks, now well known as the Ramakrishna Order of Monks, with the following 16 (Sixteen) of His Direct Disciples, who are hereinafter called as His Direct Monastic Disciples, as its Nucleus, namely,

- (1) Narendra Nath Dutta
- (2) Rukhal Chandra Ghosh
- (3) Baburam Ghosh
- (4) Jogendra Nath Roy Chowdhury
- (5) Niranjana Ghosh
- (6) Sashi Bhusan Chakraborty
- (7) Sarat Chandra Chakraborty
- (8) Rakhtu Ram (Latu)
- (9) Tarak Nath Ghosal
- (10) Kali Prasad Chandra
- (11) Gopal Chandra Ghosh
- (12) Hari Nath Chatterji
- (13) Gangadhar Ghatak
- (14) Sarada Prasanna Mitra
- (15) Subodh Chandra Ghosh
- (16) Tulsi Charan Dutta

4. Out of the above group of His 16 (Sixteen) Direct Disciples above-named, Sri Ramakrishna declared, looked upon, dealt with and spoke to others of Narendra Nath (briefly called Naren) as being superior to all others of the group of His Direct Disciples, in all respects, and prophesied that he was destined to enlighten mankind. He also declared, looked upon, dealt with and spoke to others of Rakhal as being His Spiritual Son, and proclaimed him to be competent to rule a kingdom. Pursuant to this declaration of Thakur, Naren called Rakhal as "Raja" later on. Out of the group of these 16 (Sixteen) of His Direct Disciples who were destined to be monks, constituting the Nucleus of the aforesaid Ramakrishna Order of Monks, Naren was avowedly the leader of Sri Ramakrishna's choice, and unanimously accepted as such by the other Direct Disciples spontaneously.

5. After the passing away of Sri Ramakrishna, the said 16 (Sixteen) of His Direct Disciples constituting the Nucleus of Ramakrishna Order of Monks as aforesaid, gathered together forming a monastery which being located in rented houses at different places from time to time, lastly in 1897, came to a rented garden house, since known as the Nilambar Babu's Garden House, situated at Belur, in the district of Howrah.

6. Meanwhile in or about the year 1887, through several functions in groups, the said 16 (Sixteen) Direct Disciples of Sri Ramakrishna constituting the said Nucleus of the Ramakrishna Order of Monks, ceremonially embraced monasticism (SANYAS) after due performance of prescribed rituals, formally constituting the Ramakrishna Order of Monks.

7. After ceremonially embracing monasticism (SANYAS) as aforesaid, the said 16 (Sixteen) Direct Disciples of Sri Ramakrishna, adopted new consecrated names as mentioned hereunder, in accordance with the age-old tradition of monasticism and came to be known as Direct Monastic Disciples of Sri Ramakrishna :

- (1) Narendra Nath Dutta adopted the consecrated name Swami Vivekananda,
- (2) Rakhal Chandra Ghosh adopted the consecrated name Swami Brahmananda,
- (3) Baburam Ghosh adopted the consecrated name Swami Premananda,
- (4) Jogendra Nath Roy Chowdhuri adopted the consecrated name Swami Yogananda,
- (5) Niranjana Ghosh adopted the consecrated name Swami Niranjanananda,

- (6) Sashi Bhusan Chakraborty adopted the consecrated name Swami Ramakrishnananda,
- (7) Sarat Chandra Chakraborty adopted the consecrated name Swami Saradananda,
- (8) Rakhtu Ram (Latu) adopted the consecrated name Swami Adbhutananda,
- (9) Tarak Nath Ghosal adopted the consecrated name Swami Shivananda,
- (10) Kali Prasad Chandra adopted the consecrated name Swami Abhedananda,
- (11) Gopal Chandra Ghosh adopted the consecrated name Swami Advaitananda,
- (12) Hari Nath Chatterji adopted the consecrated name Swami Turiyananda,
- (13) Gangadhar Ghatak adopted the consecrated name Swami Akhandananda,
- (14) Sarada Prasanna Mitra adopted the consecrated name Swami Trigunatitananda,
- (15) Subodh Chandra Ghosh adopted the consecrated name Swami Subodhananda,
- (16) Tulsi Charan Dutta adopted the consecrated name Swami Nirmalananda.

8. In or about 1897, Hariprasanna Chattopadhyaya, a Direct Disciple of Sri Ramakrishna, came to stay at the said Nilambar Babu's Garden House as a permanent member of the said monastery, and on 10th May, 1899, he ceremonially embraced monasticism, adopting the consecrated name Swami Vijnanananda, thus becoming a Direct Monastic Disciple of Sri Ramakrishna.

9. As is well known, Narendra Nath or Swami Vivekananda after spending a rigid life of severe austerity, spiritual practices, and after travelling on foot almost all over India as a wandering monk, went to America in the year 1893, and then, after addressing the Parliament of Religions at Chicago, followed by extensive lecture tours in the West and India, he returned to Calcutta on 20th February, 1897, as a Spiritual Preceptor of world wide repute.

10. At the reception ceremony organised in his honour, when Swami Vivekananda, since widely known as SWAMIJI, first met Swami Brahmananda, since widely known as MAHARAJ, who was there to first welcome him, SWAMIJI fell at the feet of the MAHARAJ, citing a Sanskrit maxim 'GURUBAT GURUPUTRESHU', meaning "Respect Sons of the Guru (Preceptor) just as the Guru himself" (referring to Sri Ramakrishna's acceptance of Swami Brahmananda as His Spiritual

Son as previously mentioned), and in return, MAHARAJ fell at the feet of SWAMIJI, reciting the Sanskrit maxim 'JYESTHA BHRATA SAMA PITA', meaning "The Elder Brother is to be regarded as the Father himself"

11. In the same year 1897, Swamiji purchased a plot of land at Belur nearby the Nilambar Babu's Garden House, out of his personal funds which he had collected in America, and constructed thereon a Thakur Bari (a Monastery Building with a Shrine), and shifted the said Monastery from the Nilambar Babu's Garden House to the said Thakur Bari. The said Monastery at Belur has since been named as the Ramakrishna Math, which is now popularly known widely as the Belur Math, and has since been functioning as the principal Monastery of the Ramakrishna Order of Monks. Swamiji also ceremonially installed on an altar in the Shrine the photograph of Sri Ramakrishna, and initiated daily worship of the photograph with due rituals, which is still continuing before a marble statue of Sri Ramakrishna ceremonially installed in a big temple in the year 1938, which was erected near the Shrine and was also consecrated at the same time.

12. On 1st May, 1897, at the premises no. 57, Ramkanto Bose Street (now premises no. 7, Girish Avenue) at Bagh Bazar in Calcutta, which is consecrated with numerous memories of Thakur, the Holy Mother and other Direct Disciples of Thakur like Swamiji, Maharaj and others, and now well known as Balaram Mandir, Swamiji founded an Association with the name the "Ramakrishna Mission Association" consisting of some monastic and householder devotees of Sri Ramakrishna as its ordinary members and also some as members of its Governing Body, with himself as the General President and Maharaj as the Calcutta President, with the objects of propagation of the ideas preached and practised by and illustrated in the life of Sri Ramakrishna, and of helping in the matter of application of the same for physical, mental and spiritual development of man. This Association was subsequently registered with the name "Ramakrishna Mission" under the Societies Registration Act (Act XXI of 1860) in the year 1909, with its Governing Body consisting of the Trustees for the time being of the Belur Math as its members. Since the passing away of Swamiji in 1902, the Maharaj functioned as the President of the Association till he passed away in 1922.

13. In the year 1901, through a Registered Deed, Swamiji created a Trust in respect of the plot of land purchased by him at Belur, including the Thakur Bari comprising the Belur Math as aforesaid, with a Board of Trustees consisting of the following Direct Monastic

Disciples of Sri Ramakrishna :

- (1) Swami Brahmananda,
- (2) Swami Premananda,
- (3) Swami Shivananda,
- (4) Swami Saradananda,
- (5) Swami Akhandananda,
- (6) Swami Trigunatitananda,
- (7) Swami Ramakrishnananda,
- (8) Swami Advaitananda,
- (9) Swami Subodhananda,
- (10) Swami Abhedananda and
- (11) Swami Turiyananda.

14. In the course of years, from time to time, branch monasteries of the Ramakrishna Order, in the name of Ramakrishna Math, Ramakrishna Ashrama, or other allied names, were established in various parts of India, and also abroad, with some monk of the Ramakrishna Math as their respective administrative heads under different names, such as, the President, the Secretary, or the Manager, etc. all under the constitutional and administrative control of the Board of Trustees of the Belur Math.

15. In or about the year 1909, the said Swami Nirmalananda, also known as Tulsi Maharaj, was appointed to be the Monk-in-Charge of a branch Math of the Belur Math, named Sri Ramakrishna Ashrama, hereinafter referred to as the said Ashrama, located at Basavanagudi Bangalore.

16. In or about the year 1929, a small section of Belur Math monks, after their dissociation from the Belur Math, as a result of their differences of opinion over certain matters with the majority of its then Trustees, established another Math (Monastery) named as "Sri Ramakrishna Sarada Math" and also a Mission named as "Vivekananda Mission", which were nick-named by the Belur Math monks as "BHANGA MATH" (meaning the monastery set up by the defectors) which was located at 10, Ramakrishna Lane, at Bagh Bazar in Calcutta. Tulsi Maharaj accepted the Office of the President of the Board of Trustees of the "Sri Ramakrishna Sarada Math" and "Vivekananda Mission" (or "Bhanga Math" according to Belur Math monks),— though himself not a defector,—on request of its Board of Trustees.

17. As a result of the various controversies and conflicts that started during the late twenties, and particularly because of the acceptance of the Office of the President of the newly established Math and Mission by Tulsi Maharaj as mentioned, the relationship between

Tulsi Maharaj and the Trustees of the Belur Math embittered and a plot was nurtured for his removal from the charge of Bangalore Ashrama, failing which, ultimately, a Suit being O.S. No. 31 of 1930-31 under sec. 92 of the Civil Procedure Code, was instituted in the Court of the Additional District Judge, Bangalore Division, Bangalore, on 18.3.1931 by the then Trustees of Belur Math against Tulsi Maharaj praying inter alia for a direction to Tulsi Maharaj to give possession of the said Ashrama to the Plaintiffs, and for restraining Tulsi Maharaj from dealing with it in any manner whatsoever.

18. On 3rd May, 1935, the Learned Judge in his judgement inter alia found that Tulsi Maharaj was in possession of the said Ashrama as agent or representative of the Belur Math, and that the Trustees of Belur Math were entitled to its possession, but no specific order was passed on Tulsi Maharaj in the judgement to hand over the possession of the said Ashrama to the said Trustees. Thereafter Tulsi Maharaj left the Ashrama for good. He passed away at Ottapalam, District Palghat in the year 1938, leaving behind him numerous disciples (including Sannyasi disciples) ceremonially initiated by him into the Religion of Ramakrishna, and also devotees, admirers and friends and also about 20 (Twenty) nos. Maths and Ashramas founded by him in South India.

19. As would be evident from their acts and also authentic records and publications, since the passing away of Sri Ramakrishna, right up to the year 1930, all Belur Math Monks, including the Trustees of the Belur Math, besides devotees, regarded Tulsi Maharaj and also looked upon, treated and also dealt with Tulsi Maharaj exactly in the same way, manner and form, as they did in respect of all other Direct Monastic Disciples of Sri Ramakrishna. Moreover, upto the year 1935, all the Belur Math Monks including its authorities and also all its publication agencies, represented Tulsi Maharaj as a Direct Monastic Disciple of Sri Ramakrishna to the outside World in all their relevant publications, authentic portraits and records, without any exception whatsoever. This will be abundantly borne out from the extracts quoted and illustrations printed in this publication from the respective documents mentioned.

20. Through the years following, the strained relationship between the small section of monks who dissociated themselves from Belur Math as above-mentioned and also Tulsi Maharaj on the one hand, and the authorities of the Belur Math and/or of the Ramakrishna Mission on the other, further deteriorated, and for reasons unknown, from the year 1936, though slowly and imperceptibly, since the year

1952 more and more openly, and in 1988 systematically, intensively and evidently deliberately, the name of Tulsi Maharaj has been and/or is being persistently erased, effaced, obliterated, omitted permanently by them in a deliberate and planned manner in their subsequent publications of the said Books in which the name of Tulsi Maharaj had been published in their previous publications in the category of Direct Monastic Disciple of Thakur.

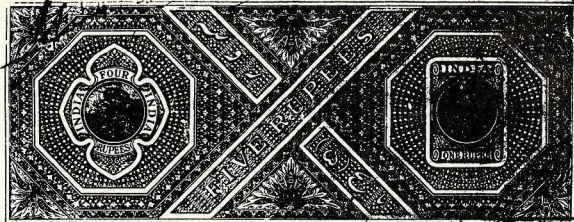
21. These unfortunate and irreligious attempts to mislead the public in general and the devotees of Sri Ramakrishna in particular with the palpably false information that Tulsi Maharaj was not a Direct Monastic Disciple of Sri Ramakrishna, by slowly but steadily and systematically omitting or altering all the statements to the effect that Tulsi Maharaj was a Direct Monastic Disciple of Sri Ramakrishna which had so long been printed in all publications under the authority or control of the Board of Trustees of the Belur Math and/or of the Governing Body of the Ramakrishna Mission, like Advaita Ashrama, Udbodhan Office etc. so as to mean thereafter, that he was not so, thus wrongfully degrading him in spiritual rank in the hierarchy of the Ramakrishna Order of Monks, and also thus lowering him in the eye and estimation of the devotees of Sri Ramakrishna all over the world, has almost compelled this publication after all discussions, correspondence, production of authentic documents, persuasions were all in vain.

22. In the face of the fact, so well-established and faithfully accepted by the Trustees of the Belur Math for more than 50 years since the passing away of Sri Ramakrishna, besides the devotees, followers and admirers of Sri Ramakrishna all over the World, that Tulsi Maharaj was a Direct Monastic Disciple of Sri Ramakrishna, and in the face of the unambiguous statements of the said fact printed in the aforesaid publications with world-wide circulation, any contrary statement or hint to the effect that Tulsi Maharaj was not a Direct Monastic Disciple of Sri Ramakrishna besides being derogatory to the spiritual dignity and status of Tulsi Maharaj and degrading him in the spiritual hierarchy of the Order of Sri Ramakrishna, is lowering him in the eyes and estimation of his numerous initiated disciples and other devotees in particular, and of the numberless devotees of Sri Ramakrishna all over the world in general, thereby causing serious wounds in their feelings, particularly in those of his disciples and close associates who have no remedy, nor relief to their suffering until and unless the obliterations, omissions, alterations and interpolations as also false statements hereinbefore mentioned (and exemplified in Chapters III and IV of this publication) are fully rectified and the fact and truth

about Tulsi Maharaj's Direct Discipleship to Sri Ramakrishna is restored.

23. With this sacred mission in view, the Crusade launched by this publication sends a clarion call to all the unprejudiced, conscientious, spirited and truth-loving souls of the Ramakrishna World, — both monastics and householders, to 'arise, awake' and join this holy war, and march on and 'stop not till the goal is reached', namely the RESURRECTION OF TRUTH.





Swami Brahmananda

TO ALL TO WHOM these presents shall come I

Swami Brahmananda chela and disciple of Thakur Paramhansa Ramakrishna of the sect of sanyasin at present residing in Ramakrishna Advaitya Ashrama Mohalla Luxa in the city of Benares in the United Provinces of Agra and Oudh send Greetings WHEREAS I can not personally transact all business in connection with the Ramakrishna Ashramas situate in Southern India and more specially in Madras Presidency and in Bangalore I am desirous of constituting and appointing a General Attorney on my behalf NOW KNOW YE and these presents WITNESSETH that I the said Swami brahmananda do hereby nominate constitute and appoint Swami Nirmalananda chela and disciple of Thakur Paramhansa Ramakrishna at present in charge of the Ramakrishna Ashrama Bangalore city to be my true and lawful attorney for me and on my behalf to ask demand and sue for and receive and recover from all person and persons whomsoever any sum or sums of money which may be due to me on any account whatsoever and to draw receive and recover monies which may be payable to me by or from Government or any Court or Municipal or other Board or any corporate Body or Bodies in British India or elsewhere in any Native State in Southern India or in Mysore or any office of the Government or any other public



General Power of Attorney granted by Swami Brahmananda to Swami Nirmalananda — First page.

CHAPTER II

TRUTH MANIFESTED AND PROPAGATED

Excerpts from authentic Records expressly declaring **Swami Nirmalananda (Tulsi Maharaj)** to be a **Direct Monastic Disciple of Sri Ramakrishna** and also clearly indicating him to be a **Brother-Disciple of other Direct Monastic Disciples of Sri Ramakrishna**, — his name having been mentioned in the same level, plane and stratum with them in the writings, conversations and dialogues especially of the Direct Disciples and their contemporaries.

1. GENERAL POWER OF ATTORNEY

(Duly registered dated 25th October, 1914, granted by His Holiness Swami Brahmananda Maharaj in favour of His Holiness Swami Nirmalananda Maharaj)

“TO ALL TO WHOM these presents shall come **I Swami Brahmananda chela and disciple of Thakur Paramhansa Ramakrishna** of the sect of Sanyasin at present residing in Ramakrishna Advaitya Ashrama Mohalla Luxa in the city of Benares in the United Provinces of Agra and Oudh send Greetings WHEREAS I can not personally transact all business in connection with the Ramakrishna Ashramas situate in Southern India and more specially in Madras Presidency and in Bangalore I am desirous of constituting and appointing a General Attorney on my behalf NOW KNOW YE and these presents WITNESSETH that I the said Swami Brahmananda do hereby nominate constitute and appoint **Swami Nirmalananda chela and disciple of Thakur Paramhansa Ramakrishna** at present in charge of the Ramakrishna Ashrama Bangalore city to be my true and lawful attorney for me and on my behalf to ask demand and sue for and receive and recover from all person and persons

Bengali Translation:

“....আমি স্বামী ব্রহ্মানন্দ ঠাকুর পরমহংস শ্রীরামকৃষ্ণের চেলা ও শিষ্য এবং সন্ন্যাসী সম্প্রদায়ভুক্ত, বর্তমানে আগ্রা ও অযোধ্যা যুক্ত প্রদেশে কাশীধামে

লাক্সা মহাশয় রামকৃষ্ণ অষ্টম আশ্রমে আছি..... যেহেতু আমি দক্ষিণ ভারতে বিশেষতঃ মাদ্রাজ প্রেসিডেন্সী ও বাঙ্গালোরে অবস্থিত সমস্ত রামকৃষ্ণ আশ্রম সংক্রান্ত কাজকর্ম স্বয়ং সম্পাদন করিতে সমর্থ নহি, সেজন্য আমি আমার প্রতিনিধি স্বরূপ একজন সাধারণ এটর্নি নিযুক্ত করিতে ইচ্ছা করি।..... সবাই জ্ঞাত হোন, আমি স্বামী ব্রহ্মানন্দ, ঠাকুর পরমহংস রামকৃষ্ণের চেলা ও শিষ্য স্বামী নির্মলানন্দকে যিনি বাঙ্গালোর রামকৃষ্ণ আশ্রমের বর্তমান অধ্যক্ষ, আমার আইনসঙ্গত ও বিশ্বস্ত এটর্নিরূপে মনোনীত ও নিয়োগ করিলাম, আমার পক্ষে (উল্লিখিত আশ্রম সমূহের জন্য) দাবী, মামলা, গ্রহণ, আদায়, প্রভৃতি কর্ম পরিচালনার জন্য.....।”

Note This is the greatest and strongest proof of Swami Nirmalananda's (Tulsi Maharaj) being a Direct Disciple of Sri Ramakrishna and also a Spiritual Brother of Swami Brahmananda, the phraseology 'chela and disciple of Thakur Paramhansa Ramakrishna' having been used in literal (Dictionary) sense. But in the Bangalore Case, Swami Amriteswarananda (Paresh Maharaj) has attempted to give a distorted interpretation of this phraseology by contending that here it simply means 'a member of the Belur Mutt' or 'a Sanyasin recognised by the Belur Mutt Trustees', and is not used in its literal (Dictionary) sense to mean a Disciple of Sri Ramakrishna. The untenability and futility of this contention of Paresh Maharaj has been amply established in paragraphs 11-18 of the letter dated 24th June, 1990 written to Swami Gahanananda, General Secretary, Belur Math, by the present writer (vide Chapter VII Letter No. 31). To dispel all doubts and set at rest all controversies in this matter once for all, we quote extract from a letter of Swami Saradananda, clearly stating the mode and style of describing the identities of monks in legal documents, — which is very vital and therefore worthy of special attention in this context:

“ বিষয় সংক্রান্ত কোন বিষয়ে নিজ পূর্ব নাম ও পিতার নাম আমরাও কখনও কখনও লিখিয়া থাকি..... অনেক স্থলে আবার নিজ সন্ন্যাসের নাম এবং গুরুর নাম দিয়াও কার্য নির্বাহ হয়। ” (‘পত্রমালা’ স্বামী সারদানন্দের পত্রসমূহের সঙ্কলন, পত্র সংখ্যা ১০, পৃঃ ১৩-১৪, ‘উদ্বোধন’ কার্যালয় প্রকাশিত)

English translation:

“In connection with affairs relating to property, we also sometimes write our pre-monastic names and father's name. Besides, in many cases the deed is executed by mentioning **own monastic**

name and Guru's name as well." ('Patramala' — collection of Letters of Swami Saradananda published by 'Udbodhan' office, Epistle No. 10, pages 13-14)

On the background of this assertion by Swami Saradananda, the straightforward commonsense, logical and legal deduction is that in the General Power of Attorney, the identities of Raja Maharaj and Tulsi Maharaj have been described by mentioning their monastic names and also the name of the most venerable 'GURU' (Spiritual Preceptor) of both of them, who is none else than Thakur Paramhansa Ramakrishna Himself. And this proves beyond doubt that the phraseology 'chela and disciple of Thakur Paramhansa Ramakrishna' has been used here in its literal (Dictionary) sense, in accordance with universal legal tradition, and not in the sense as interpreted by Pares Maharaj. Readers may please note that in all the legal documents, which have been illustrated in the aforementioned paragraphs of the letter dated 24th June, 1990, by the present writer, the identities of different Swamis have been described in identical manner.

2. SHREE SHREE RAMAKRISHNA LEELA PRASANGA
BY

SWAMI SARADANANDA

Published by Udbodhan Office

6th Edition, 1352 B.S. (1945 A.D.)

PART V — THAKURER DIVYA BHAVA O NARENDRANATH
PARISHISTA: KASIPURE SEVABRATA

Page 329 : Foot Note

~ "পাঠকের কৌতূহল নিবারণের জন্য ঐ দ্বাদশ জনের নাম এখানে দেওয়া গেল। যথা নরেন্দ্র, রাখাল, বাবুরাম, নিরঞ্জন, যোগীন্দ্র, লাটু, তারক, গোপালদাদা, (যুবক ভক্তদিগের মধ্যে ইনিই একমাত্র বৃদ্ধ ছিলেন), কালী, শশী, শরৎ এবং (হুটকো) গোপাল। সারদা পিতার নির্যাতনে মধ্যে মধ্যে আসিয়া দুই একদিন মাত্র থাকিতে সমর্থ হইত।..... হরি, ভুলসী ও গঙ্গাধর বাড়িতে থাকিয়া তপস্যা ও মধ্যে মধ্যে আসা যাওয়া করিত।"*

(English rendering of the above excerpt is given in the following publication) .

3. SRI RAMAKRISHNA THE GREAT MASTER
BY

SWAMI SARADANANDA

Translated by Swami Jagadananda

Published by Sri Ramakrishna Math, Mylapore, Madras,
in October, 1952

PART V — THE MASTER IN THE DIVINE MOOD AND NARENDRANATH

Chapter XIII — Section 2 : THE VOW OF SERVICE AT KASHIPUR

Page 890 : Foot Note No.2

"In order to satisfy the curiosity of the reader, the names of those twelve are given below : Narendra, Rakhal, Baburam, Niranjan, Yogindra, Latu, Tarak, brother Gopal (who was the only old man amongst the young devotees), Kali, Sasi, Sarat and Hutko ('abruptly appearing') Gopal. Sarada could stay for a day or two only from time to time owing to hard pressure from his father. ... Hari, **Tulsi** and Gangadhar practised tapas at home and came there at intervals. ..."

4. MAHAPURUSHJIR PATRABALI

(Letters of Swami Shivananda)

Published by Swami Hiranmayananda
from 'Udbodhan' Office

2nd Edition, 1387 B.S. (1980 A.D.)

Pages 5-7 : Letter dated 8th January, 1890 written to Swami Akhandananda :

“শ্রীশ্রীরামকৃষ্ণ জয়তু

বরানগর মঠ

ভাই গঙ্গাধর,

বুধবার, ৮/১/৯০, ৮ই জানুয়ারী

.....

আজকাল আমাদের প্রায় সকলেই পশ্চিমে আছেন।

নরেন, রাখাল ও খোকা শ্রীশ্রীকাশীধামে আছেন। যোগেন ও নিরঞ্জন এলাহাবাদে। শরৎ, কালী, হরিবাবু, ভুলসী ও সান্যাল হৃষীকেশে এবং দক্ষ রাউলপিণ্ডিতে আছেন। এখানে বাবুরাম, সারদা, লাটু, গোপালদাদা, শশী এবং আমি আছি। আমরা সকলেই ভালো আছি.....

শিবানন্দ(তারক)”

* Please refer to items 5 and 6 of Chapter IV to note how this line of the most sacred hagiography has been tampered with in two quotations.

“পুনঃ—তুমি আমাদের সম্মাসের নাম জানিতে চাহিয়াছ। তাহা নিম্নে দেওয়া গেল; কিন্তু চিঠির ঠিকানা এখানে ও নামে লিখিওনা।

নিরঞ্জন—নিরঞ্জনানন্দ স্বামী
 যোগেন—যোগানন্দ ”
 বাবুরাম—প্রেমানন্দ ”
 লাটু—অদ্বতানন্দ ”
 শশী—রামকৃষ্ণানন্দ ”
 হরিবাবু—তুরীয়ানন্দ ”
 তুলসী—নির্মলানন্দ ”
 দক্ষ—জ্ঞানানন্দ ”
 কালী—অভেদানন্দ ”
 গোপালদাদা—অদ্বৈতানন্দ ”...

English Translation :

“Victory to Sri Sri Ramakrishna

Baranagar Math

Wednesday, 8.1.90, 8th January

Brother Gangadhar,

Now-a-days almost all of us are sojourning in the western region [meaning Uttar Pradesh and further upcountry region]. Naren, Rakhal and Khoka are dwelling in Sri Sri Kashidham [Benares]. Jogen and Nirajan are at Allahabad. Sharat, Kali, Hari Babu, **Tulsi** and Sanyal are at Hrishikesh and Daksha is at Rawalpindi. Here [i.e. at Baranagar Math] Baburam, Sarada, Latu, Gopal Dada, Shashi and myself are staying. We are all keeping well.....

SHIVANANDA (TARAK)“

“P.S. — You wanted to know our monastic names. Those are given below; but do not address the letters here in those names.

Nirajan	—	Niranjanananda	Swami
Jogen	—	Jogananda	“
Baburam	—	Premananda	“
Latu	—	Adbhutananda	“
Shashi	—	Ramakrishnananda	“
Hari Babu	—	Turiyananda	“
Tulsi	—	Nirmalananda	“

*Daksha	—	Jnanananda	Swami
Kali	—	Abhedananda	"
Gopal Dada	—	Advaitananda	".."

5. SWAMI VIVEKANANDER VANI O RACHANA

(Swami Vivekananda's Speeches and Writings)

Birth Centenary Edition, 1369 B.S., 1963 A.D.

Published by 'Udbodhan' Office

(i) Vol. VII, Epistle No. 148, Pages 47-50

(Written to his Brother-Disciples at the Math)

১৮৯৪

“ হে ব্রাহ্মদেব,

ইতিপূর্বে তোমাদের এক পত্র লিখি, সময়ভাবে তাহা অসম্পূর্ণ ।

.....

ঐ যে তুলসী ও খোকার মনের অশান্তি, তার মানে কোন কাজ নাই । ঐ যে নিরঞ্জনও তার মানে কোন কাজ নাই ।নিজের ভাবনা যখনি ভাববে তুলসী, তখনি মনে অশান্তি । তোমার শান্তির দরকার কি বাবাজী? সব ত্যাগ করেছে, এখন শান্তির ইচ্ছা, মুক্তির ইচ্ছাটাকেও ত্যাগ করে দাও তো..... ঠাকুর যেমন তোমাদের ভালবাসতেন, আমি যেমন তোমাদের ভালবাসি, তোমরা তেমনি জগৎকে ভালবাস দেখি ।.....ইতি

নরেন্দ্র ”

* It may be noted that of the above Monks, only Daksha Rishi or Daksha Maharaj was decidedly not a disciple of Sri Ramakrishna though he admittedly saw Him several times. He embraced Sanyasa at the Baranagore Math later and got the monastic name from Swamiji (vide Swami Akhandananda's autobiography "SMRITI KATHA", 2nd edition, 1357 B.S., Page 166)

This fact is particularly noteworthy because

(i) firstly, it *falsifies* the statement made by Swami Amriteswarananda or Paresch Maharaj in the Bangalore Case with reference to the printed List of all the Monks of Ramakrishna Order (published in 1924) —

"The names of those who had the privilege of seeing Sri Ramakrishna in his life time and later on became Sanyasins are printed in bigger types', because the List does not contain the name of Swami Jnanananda.

Needless to mention, the above statement was a fabrication of Paresch Maharaj in his desperate attempt to negate the fact that actually the names of only the 17 Direct Monastic Disciples of Sri Ramakrishna, including Swami Nirmalananda, have been printed in bigger types and in all capital letters in the said List. For details, please refer to item 26 of this Chapter and also Paragraph 19(b)(vii) of the present writer's letter dated 24th June, 1990, in Chapter VII, letter no.31. Relevant pages of the List have been illustrated Appendix A.

English Translation :

(On the basis of Epistle No. 46, Pages 108-112 of LETTERS OF SWAMI VIVEKANANDA, Sixth Impression, April 1986, published by Advaita Ashrama, — supplementing the omissions therein as per the original Bengali Letter)

"DEAR BROTHERS,¹

Before this I wrote to you a letter which for want of time was very incomplete.

Talking of restlessness of **Tulasi (Niramalananda)** and **Khoka (Subodhananda)**, it all means that they have got no work to do. Same restlessness of **Niranjan (Niranjanananda)** too, it means he has got no work... Whenever you think of yourself **Tulasi**, you are bound to feel restless. What business have you to do with peace, my boy? [the word used in Bengali is 'Babaji' meaning a Monk]. You have renounced everything. Come! Now is the turn for you to banish the desire for peace, and that for Mukti too!As Sri Ramakrishna used to love you, as I love you, come, love the world like that.

Yours affly
VIVEKANANDA"

¹Brother-Disciples of Swami Vivekananda.

Note : Readers will note that this letter has been addressed by Swamiji to his Brother-Disciples with **Tulsi Maharaj's** name being mentioned not only parallelly with **Subodh** and **Niranjan**, but Swamiji also specifically and individually addresses **Tulsi Maharaj** therein and gives him some advice. The sentence "As Shri Ramakrishna used to love you" is also significant implying **Thakur's** equal love for all the Brother-Disciples of Swamiji, — whom he has addressed here and which includes **Tulsi Maharaj** also.

-
- (ii) secondly, it also proves *erroneous* the observations which **Swami Gambhirananda** applies, among others, to **Daksha Maharaj** also, when (after saying "In Swami **Shivananda's** list is found a fresh name, that of **Daksha**, a new entrant. And this brings us to a new phase of the organisation") he remarks, "It was now slowly attracting young men of parts who had not seen the Master, but who were inspired by his message." ('History of Ramakrishna Math and Ramakrishna Mission' by Swami Gambhirananda, 1957 edition, Page 68).

Though a 'fresh name' and 'a new entrant' in the 'new phase of the organisation', **Daksha Maharaj** had seen Sri Ramakrishna.

(ii) Vol. VII, Epistle No. 239, Pages 193-195
(Written to all his Brother-Disciples at Math)

“ প্রিয়বরেষু,

১৮৯৫

সাশেল যে যে পুস্তক পাঠাইয়াছিল, তাহা পৌছিয়াছে একথা লিখিতে
ভুল হয়। তাহাকে জ্ঞাত করিবে। তোমাদের জন্যে
লিখি

আমি তোমাদের মধ্যে তো বড় ছোট দেখিতে পাইনা, কাজের বেলায় সকলেই
মহাশক্তি প্রকাশ করিতে পারে, আমি দেখিতে পাইতেছি। শশী কেমন
স্থান জাগিয়ে বসে থাকে; তার দৃঢ়নিষ্ঠা একটা মহাভিত্তি স্বরূপ। কালী ও
যোগেন টাউন হল মিটিং কেমন উত্তমরূপে সিদ্ধ করিল—কত গুরুতর কার্য !
নিরঞ্জন সিলোন (সিংহল) প্রভৃতি স্থানে অনেক কার্য করিয়াছে। সারদা কত দেশ
পর্যটন করিয়া বড় বড় কার্যের বীজ বপন করিয়াছে। হরির বিচিত্র ত্যাগ,
হ্রিবুদ্ধি ও তিতিক্ষা আমি যখনই মনে করি, তখনই নূতন বল পাই। তুলসী,
গুপ্ত,(?), বাবুরাম, শরৎ প্রভৃতি সকলের মধ্যেই এক এক মহাশক্তি আছে। তিনি
যে জহরী ছিলেন, তাতে এখনও যদি সন্দেহ হয়, তা'হলে তোমাতে আর
উদ্গাদে তফাত কি?..... প্রত্যহ প্রাতঃকালে ও সন্ধ্যাকালে কালী, হরি,
তুলসী, শশী প্রভৃতি অদল বদল ক'রে, যেন কিঞ্চিৎ শাস্ত্র পাঠ করে.....

নরেন্দ্র ”

English Translation :

LETTERS OF SWAMI VIVEKANANDA,

(Sixth Impression, April 1986, Published by Advaita Ashrama)

Epistle No. 106, Pages 258-260

1895

“MY DEAR ————, ¹

The books that Sanyal sent have arrived. I forgot to mention this.
Please inform him about it. Let me write down something for you all : ...
To tell you the truth, I do not find among you any distinction of great
or small: every one has the capacity to manifest, in times of need, the
highest energy. I see it. Look for instance how Shashi will remain
always constant to his spot; his steadfastness is a great foundation
rock. How successfully Kali and Jogen brought about the Town Hall
meeting; it was indeed a momentous task! Niranjana has done much
work in Ceylon and elsewhere. How extensively has Sarada travelled
and sown seeds of gigantic future works! Whenever I think of the
wonderful renunciation of Hari, about his steadiness of intellect and

¹ Brother-disciples at the Math

forbearance, I get a new access of strength! In **Tulasi**, Gupta(?), Baburam, Sharat, to mention a few, in every one of you there is tremendous energy. If you still entertain any doubt as to Shri Ramakrishna's being a jewel-expert, what then is the difference between you and a madman!

Every morning there should be a little reading from the scriptures, which Kali, Hari*, **Tulasi***, Shashi* and others may superintend by turns

Yours affly.,
VIVEKANANDA"

Comments: Excerpts of this letter, as reproduced, offer an interesting study because, besides bearing ample inferential testimony of Tulsi Maharaj's Direct Discipleship to Thakur, it also promises further revelation to a pertinacious truth-seeker.

Swamiji's addressing the letter to his Brother-Disciples and specific mentioning therein of Tulsi Maharaj's name in that category side by side and along with the names of eight other Direct Disciples of Thakur with certain significant remarks, obviously lead to the logical conclusion of his being a Brother-Disciple of Swamiji too. But, his opponents will point at Gupta Maharaj's name in the letter to vitiate this inference. And this gives rise to a bigger 'BUT'. A careful scrutiny and analysis of the letter will reveal that one name, namely 'Gupta' is absolutely odd, incompatible and inconsistent in this context and category because

- (a) the letter is addressed by Swamiji to his Brother-Disciples which Gupta Maharaj is not;
- (b) all the names he mentions, except 'Gupta' are of his Brother-Disciples who are all Direct Disciples of Sri Ramakrishna and Gupta Maharaj's name does not fit in that group;
- (c) Swamiji's remarks "I do not find among you any distinction of great or small" appropriately and aptly apply to his Brother-Disciples only who are all equal before his eyes. Surely, Gupta

* The names of Hari, Tulasi and Shashi, though mentioned in 1948 edition, have been dropped in the cited Book for strange and unknown reasons, — without putting dot marks for the omission. However, those names have been incorporated here in accordance with the Bengali original Letter to make the translation correct and faithful.

Maharaj being Swamiji's disciple and belonging to the next order of sanyasins, cannot claim that equality as there is a definite distinction between Swamiji's Brother-Disciples and his own disciples. This 'distinction' will be amply evident from Swamiji's letter dated 14th February, 1890, from Ghazipur to Gupta Maharaj :

"My dear Gupta,

I hope you are doing well. Do your own spiritual exercise and, knowing yourself to be the humblest servant of all, serve them. Those with whom you are staying [meaning his Brother-Disciples] are such that even I am not worthy to call myself their humblest servant and take the dust of their feet. Knowing this, serve them and have devotion for them. Don't be angry even if they abuse and hurt you desperately... Everyone can play the role of a master, but it is very difficult to be a servant.

Yours affectionately,
VIVEKANANDA"

- (d) further when Swamiji says "Shri Ramakrishna's being a jewel-expert" definitely it indicates the personified 'Jewels' whom He Himself had picked up and chosen as His Disciples and surely, as would be admitted by all, this cannot be made to apply in case of Gupta Maharaj whom Sri Ramakrishna had neither seen nor selected as 'Jewel'.

In the "Complete Works of Swami Vivekananda" 1921 Mayavati Memorial edition, (Part VI, Epistle LXIII, page 291) where instead of full names only initials are given, the initial "G—" is printed in the referred place. Thoughtfully considering all aspects of Swamiji's close association with his Brother-Disciples as we know and also the purport of the letter, with the letter "G—" the name that immediately flashes in the minds of the knowledgeable readers with a strong conviction to be most befitting in this context is "Ganga" or "Gangadhar" (Swami Akhandananda), who was most dear to Swamiji and whom he used to call 'Ganges' affectionately. Now a question is pertinently raised : Is it an unwilful mistake due to misreading, or a deliberate mutation with the definite intention to degrade Tulsi Maharaj and equate his status with Gupta Maharaj ?

These incongruity and anomaly were referred to Ms Marie Louise Burke (Sister Gargi) in whose epoch-making magnum opus SWAMI VIVEKANANDA IN THE WEST — NEW DISCOVERIES, Vol IV, this letter appears, along with another sensational illustration of suppression of Truth by the Belur Math and Advaita Ashrama

Authorities, and the views of this Prodigy of Learning are given in the Appendix B.

In this context it is worth while to quote an important observation made by Swami Amarthyananda (who was once connected with Math and Mission) in his article 'Ardha Viram' (in Malayalam) published in the weekly 'Mathrubhumi' of July 29, 1990, page 24:

"Swami S_____ had kept several letters of Swami Vivekananda with him. He had kept these rare scriptures in an iron box.

These letters have already been published. When we go through these letters, we can see several portions of these letters hidden by lines and dots. This has been done by the publishers to conceal the names of some particular personalities and facts from public"

(By courtesy: Shri Vinode of Ottapalam)

(iii) Vol. VII, Epistle No. 265, Pages 239-244
(Written to Swami Ramkrishnananda)

হাইভিউ, কেভারশ্যাম

রিডিং, ইংল্যান্ড

সোমবার ২৭শে এপ্রিল ১৮৯৬

"কল্যাণবরেষু,

প্রথমতঃ মঠ চালাইবার সম্বন্ধে লিখি :

কর্মচারী সভা (office -bearers)

যদিও তোমরা উক্ত প্রকারে অফিসার বাছিয়া লইবে, তথাপি আমি suggest (প্রস্তাব) করি যে, এ বৎসর রাখাল মহান্ত, তুলসী সেক্রেটারী ও ট্রেজারার, গুপ্ত(?) লাইব্রেরিয়ান, শশী, কালী, হরি ও সারদা পর্যায়ক্রমে পড়াবার ও উপদেশ করার ভার লউক ইত্যাদি.....

অলমিতি

নরেন্দ্র'

English translation:

Ibid: Epistle No. 124, Pages 287-293

High View,
Caversham, Reading,
27th April, 1896

"Dear———,"

.....

First let me write about the management of the Math:

.....

The Office-Bearers

.....

Though you should elect office-bearers in this way, yet I suggest that this year Brahmananda should be the President, **Nirmalananda**, **Secretary** and **Treasurer**, Sadananda, Librarian, and Ramkrishnananda, Abhedananda, Turiyananda, and Trigunatitananda should take charge of the teaching and preaching work by turns, and so on.

Yours

VIVEKANANDA"

Note: Here also Swami Nirmalananda's name has been mentioned by Swamiji in the equal level of his five most distinguished Brother-Disciples. And what a pivotal position (befitting for a Brother-Disciple) Swamiji has suggested for him in the Governing Body, which indicates his great trust and confidence in Swami Nirmalananda's capabilities.

In view of the contents of the letter dated 14th February, 1890, from Swamiji to Swami Sadananda reproduced and also comments made in the previous item, the name 'Sadananda' may appear to the readers out of order in this context too, because his natural aptitude was towards 'seva' or service, — the quality which Swamiji had detected in him and encouraged. In this field, Swami Sadananda proved his excellence during the great plague epidemic of Calcutta in 1899 and of Bhagalpur in 1904, besides tireless nursing of Swami Abhedananda, Gopal's Mother and other patients of leprosy and small-pox. The readers may wonder whether the initial "S———" (printed in Epistle No. XIV, page 426 of the Complete Works, Part VII, of Mayavati Memorial Edition, 1922) stands for "Saradananda", the right person to run the 'Study Department' including Library as a whole, or for "Shivananda", whom Swamiji desired to build a Library in a Himalayan Math at Almora (vide Swamiji's Bengali Letter of

1895 to Swami Brahmananda, letter no. 153, page 63 in SWAMI VIVEKANANDER VANI O RACHANA, 1369 B.S. 1963 A.D.),

(iv) Vol. VIII, Epistle No. 385, Pages 25-28
(Written to Swami Ramkrishnananda)

“প্রিয় শশী,

মঠ বেলুড়, হাওড়া

২৫ শে ফেব্রুয়ারী ১৮৯৮

মাদ্রাজের মহোৎসব সুসম্পন্ন হইয়াছে জানিয়া আমরা সকলেই তোমায় অভিনন্দন জানাইতেছি ।.....

সারদা দিনাজপুর হইতে ম্যালেরিয়া লইয়া আসিয়াছে । ... হরিরও একটু হইয়াছিল । আমার মনে হয় ইহাতে তাহাদের অনেকটা মাংস বরিবে । ভাল কথা, আমরা এখানে আবার আমাদের নাচের ব্যাপার আরম্ভ করিয়াছি; হরি, সারদা ও স্বয়ং আমাকে ওয়াল্টজ (Waltz) নৃত্য করিতে দেখিলে তুমি আনন্দে ভরপুর হইতে ।.....

শরৎ আসিয়াছে এবং তাহার অভ্যাস মত কঠোর পরিশ্রম করিতেছে ।তুলসী ও খোকা কেমন আছে? তুমি তুলসীকে কাজের ভার দিয়া একবার কলিকাতায় আস না?.... শিবানন্দ এখানে আছেন এবং আমি তাহার হিমালয়ে চিরপ্রস্থানের প্রবল আগ্রহ কতকটা দমাইয়াছি । তুলসীও তাহাই ভাবিতেছে নাকি? আমার মনে হয়, ওখানকার বড় বড় ইঁদুরের গর্তেই তাহার গুহার সাধ মিটিতে পারে কি বলা? ইতি

তোমাদের

বিবেকানন্দ”

English translation:

Ibid: Epistle No. 171, Pages 373-375

Math, Belur,
Howrah P.O.

25th February, 1898

“My dear Shashi,

Our congratulations for the successful carrying out of the Mahotsava in Madras.
Sarada has his malaria brought over from Dinajpur Hari also

has a touch; I hope it will take off a good bit of their avoirdupois. By the by, we have once more started the dancing business here, and it would make your heart glad to see Hari and Sarada and my own good self in a waltz.

Sarat (Swami Saradananda) has come and is hard at work as usual. How are **Tulsi** and Khoka? You make run in to Calcutta for a few days giving charge to **Tulsi**; Shivananda is here, and I have toned down a bit his great desire to go to the Himalayas for good! Is **Tulsi** contemplating the same? The bandicoot-hole will be sufficient cave for him, I suppose.

Ever yours in the Lord,
VIVEKANANDA"

Note: This letter exhibits a unique expression of Swamiji's love for as well as jovial and jocular relationship with his dear Brother-Disciples, — among whom Tulsi's name has been mentioned at par. His jesting remarks about Tulsi parallelly with himself and his other Brother-Disciples are ample indication of Tulsi Maharaj's status vis-a-vis them. Surely, such tone and expression cannot be for a disciple.

6. Letter written by Swami Ramakrishnananda from Madras to Mr. Subbaraya Iyer, Secretary of the Haripad Association furnishing particulars about Swami Nirmalananda.

(Source : SWAMI NIRMALANANDA — HIS LIFE AND TEACHINGS by His Disciples, Devotees and Admirers. Published by Swami Vishadananda in May 1943 from Sri Ramakrishna Niranjan Ashrama, Ottapalam, Kerala)

"My dear friend,

January, 1911

Many thanks for your kind letter. **The Swami Nirmalanandaji is a disciple of Sri Ramakrishna** who took Sanyasa from Swami Vivekananda. Swami Vivekananda named him 'Nirmala' on account of his rare purity of character. He travelled far and wide all over India, spending most of his time in the Himalayas for a period of nearly 12 years...Our President, the Swami Brahmanandaji, sent him over to America. Swami Nirmalananda worked so well in America that the people there did not like to leave him. But urgent calls from his native land made him come back to work for the regeneration of his own mother-land. He worked for some time in eastern Bengal and Assam. Then he was sent over to Bangalore whence you have invited him.

Yours affectionately,
RAMAKRISHNANANDA"

7. Letter written by Swami Saradananda to Swami Nirmalananda (in Bengali)

(Source : SWAMI VIVEKANANDA O SHRI SHRI RAMA-KRISHNA SANGHA by Sm. Saralabala Sarkar. Published by Bengal Publishers, Calcutta-12 in Bhadra 1363 B.S.; 1956 A.D.)

শ্রীশ্রীরামকৃষ্ণ শরণং

উদ্বোধন কার্যালয়

১ নং মুখার্জী লেন

বাগবাজার, কলিকাতা

ইং ১৭/৮/১৯২৪

“শ্রীশ্রীরামকৃষ্ণ মঠ

তুলসী মহারাজ,

শ্রীমান সুধীরকে যে দুইখানি পত্র লিখিয়াছ, তাহা পড়িয়া বিশেষ দুঃখিত হইলাম ।.....

আমি মহাপুরুষকে অদ্য লিখিয়া দিলাম যে, ঝগড়াঝাটি করিয়া সহসা তোমাকে ঐরাপে Bangalore এর কাজ ছাড়িয়া দিতে বলা আমার মতে আদৌ ভাল নয় । তুমি ও তিনি এখানে চলিয়া আসিলে সকলে মিলিয়া যাহা ন্যায়সঙ্গত এবং যাহাতে শ্রীশ্রীঠাকুরের ও স্বামিজীর কর্মের উন্নতি হইবে এইরূপ ভাবে একটা মীমাংসা স্থির করা যাইবে । জীবনের আর অল্পদিনই আমাদের অবশিষ্ট আছে । কয়টা দিনের জন্য এইরূপ ঝগড়া বিবাদ করা তিক্ত বোধ হয় ।

অধিক আর কি লিখিব ভাই, মহাপুরুষের সঙ্গে তুমি একবার কিছুদিনের জন্য চলিয়া আইস ইহাই অনুরোধ । আমার ভালবাসা ও নমস্কার জানিবে ।

ইতি চিরপ্রেমাবদ্ধ

স্বাঃ সারদানন্দ”

English Translation :

“Sri Sri Ramakrishna Sharanam

Sri Sri Ramakrishna Math

Udbodhan Karyalaya

1, Mukherjee Lane,

Bagh Bazar, Calcutta.

17/8/1924

Tulsi Maharaj,

Reading the two letters that you have written to Sriman Sudhir (Swami Suddhananda), I feel extremely distressed.

I have written to Mahapurush (Swami Shivananda) to-day that making quarrels with you and asking you all on a sudden in that fashion to get out of Bangalore's job are not at all good in my opinion. After you and he come here, all of us together shall determine a solution that is just and proper and that which will lead to amelioration of Sri Sri Thakur's and Swamiji's work. Not many days of life are left for us and making this sort of quarrel and conflict for these few days appears bitter to me.

What more should I write Brother; comè to this place once with Mahapurush for some days, this is my request. Please accept my love and namaskar (salutation).

In conclusion
Ever-bound in Love
SWAMI SARADANANDA"

Note : We note from the Book written by Sri G.S. Roy in 1931 regarding the decadence of the then Belur Math that Swami Saradananda or Sharat Maharaj, who had ever been an epitome of endless endurance, assumed a formidable form when he learnt all about this incident from Tulsi Maharaj. He wrote a very tough and strong letter to Swami Shivananda or Mahapurush Maharaj and after pointing out to what extent his unauthorised and undue interference had crossed the limit, Sharat Maharaj added :

“মহারাজ যাঁকে আশীর্বাদ করে কাজে বরণ করে গেছেন, তাঁকে যদি ব্যাঙ্গালোরে ফিরে যেতে রাজী করতে না পারি তবে আপনাকে নতুবা আমাকে, একজনকে মঠ মিশন ছেড়ে বেরুতেই হবে । ”

English Translation :

“Whom Maharaj [Swami Brahmananda] with his benediction had chosen for the job, if I cannot persuade him to go back to Bangalore, then either you or myself, — one of us has got to get out of the Math-Mission.”

After receiving this letter, Swami Shivananda came back to himself and wrote a very apologetic letter to Tulsi Maharaj on 8th October, 1924, conveying his love and greetings and after asking him to forget everything, requested him to go back to Bangalore. Interested readers can see this letter reproduced in Sm. Saralabala Sarkar's Book cited above and also in Swami Jagadishwarananda's Bengali biography SWAMI NIRMALANANDA.

In this connection, Sri Akshaya Chaitanya Maharaj narrated a very interesting incident, which he personally witnessed, to the present writer : After getting the letter of Sharat Maharaj, Tulsi Maharaj came to Calcutta and straightway went to see him at Udbodhan. Sharat Maharaj was standing in front of his room at ground floor and Tulsi Maharaj standing before him in the corridor with a *Gamcha* (some sort of a towel) on his shoulder. Narrating all he said "If you order me to go away, I shall leave right now." Grim-faced Sharat Maharaj replied after sometime in grave and serious voice "I have made a mistake by not accepting the Office of the President."

The strong resentment, deprecation and reproval in the letters against the action of even the Venerable President show Swami Saradananda's love, respect and support for Tulsi Maharaj, — addressing whom affectionately as 'Bhai' i.e. Brother, he has clearly indicated Tulsi Maharaj to be his Spiritual Brother.

(The readers can very well perceive from the letter that the *Plot* against Tulsi Maharaj was already in the offing, but being contained by the strong resolute hands of Sarat Maharaj, it has to wait till his passing away for rearing its head again).

8. SRI SRI LATU MAHARAJER SMRITI-KATHA

(Memoirs of Latu Maharaj)

BY

SRI CHANDRA SHEKHAR CHATTOPADHYAYA

2nd Edition 1360 B.S. (1953 A.D.)

Published by Swami Atmabodhananda from Udbodhan Office

Chapter: "SWAMIJIR SAHIT BHRAMAN" (Wandering with Swamiji)

Page 312: (Utterance of Latu Maharaj)

"আলমবাজার মঠ হোতে শশীভাই মাদ্রাজে চলে গেলে বাবুরামডাই
ঠাকুর সেবার ভার নিয়েছিল আর তুলসীভাই মঠের সব আনা নেওয়া করতে
লেগে গেলো ।... "

English Translation:

'After **Brother Sashi** [Swami Ramakrishnananda] left for Madras from Alambazar Math, **Brother Baburam** [Swami Premananda] had undertaken the charge of Thakur Seva [worship of Sri Ramakrishna] and **Brother Tulsi** [Swami Nirmalananda] became busy with fetching and carrying everything for the Math [running the management of the Math]'

Note: This Book is full of illustrations of Latu Maharaj's utterances wherein he mentioned his brother-disciples as 'Loren [Naren] Bhai', 'Rakhal Bhai', 'Jogin Bhai', 'Sharot Bhai', 'Niranjan Bhai', 'Sarada Bhai', 'Kali Bhai' etc., that is 'Brother Loren', 'Brother Rakhal', 'Brother Jogin', 'Brother Sharot' and so on. He has parallelly mentioned Swami Nirmalananda as '**Tulsi Bhai**' i.e. '**Brother Tulsi**'. The purport is obvious.

9. AMAR JEEBAN KATHĀ
(‘My Life Story’ — an Autobiography)
BY

SWAMI ABHEDANANDA

Published by Sri Ramakrishna Vedanta Math in December 1964

Chapter : XXIII

Page 151: “KAMARPUKURE YATRA” (To Kamarpukur)

“.....শ্রীমা কামারপুকুর হইয়া জয়রামবাটি যাইতে মনস্থ করেন । শ্রীমা জয়রামবাটির পথে বাবুরামের (প্রেমানন্দ) জন্মস্থান (আঁটপুর হুগলী) যাইতেও সঙ্কল্প করেন । তদনুসারে ৫ই ফেব্রুয়ারী (১৮৮৯ খ্রীঃ) শ্রীমা কলিকাতা হইতে প্রথমে আঁটপুরের দিকে পদব্রজে যাত্রা করেন । সঙ্গে চলিল গোলাপ মা, নরেন্দ্রনাথ, নিরঞ্জন, শরৎ, যোগেন, বাবুরাম, আমি, তুলসী (নির্মলানন্দ), মাষ্টারমহাশয় (শ্রীম), সাম্যাল (বৈকুণ্ঠনাথ সাম্যাল) ও আরও অনেকে ।”

English Translation :

“..... Sri Mā decided to go to Jayarambati via Kamarpukur. She also made up her mind to visit the birth place of Baburam (Premananda) at Antpur, Hoogli, on her way to Jayrambati. Accordingly on 5th February (1889 A.D.) Sri Mā started on her journey to Antpur from Calcutta on foot. She was accompanied by Golap-Mā, Narendranath, Niranjan, Sarāt, Jogen, Baburam, myself, **Tulsi (Nirmalananda)**, Master Mahasaya (Sri M.) Sanyal (Baikunthanath Sanyal) and many others.”

Pages 151-152: “UTTARAKHAND ABHIMUKHE”

(On the way to Uttrakhand)

“শ্রীমা জয়রামবাটিতে কিছুদিন অতিবাহিত করিতে মনস্থ করিলেন । গোলাপ মাও শ্রীমার সহিত দিন কতক থাকিবে স্থির হইল । অগত্যা নরেন্দ্রনাথ, বাবুরাম, শরৎ, নিরঞ্জন, মাষ্টার মহাশয় প্রভৃতি কলিকাতায় ফিরিয়া যাইতে

প্রস্তুত হইল। আমি বরাহনগরে না ফিরিয়া কাশীধাম হইয়া হরিদ্বার অভিমুখে যাইতে মনস্থ করিলাম এবং সেই সঙ্কল্পই নিবেদন করিলাম শ্রীমাকে। শ্রীমা প্রসন্ন হইয়া আমাকে আদেশ প্রদান করিলেন ও আশীর্বাদ করিলেন। আমার কাশীধাম হইয়া হরিদ্বার যাওয়ার কথা শুনিয়া তুলসীও (নির্মলানন্দ) আমার সহিত যাইতে প্রস্তুত হইল। সুতরাং আমি ও তুলসী দুইজনে শ্রীমার পদধূলি ও নরেন্দ্রনাথ প্রভৃতি গুরুভ্রাতাদের নিকট বিদায় লইয়া গ্রাণ্ড ট্রাঙ্ক রোড ধরিয়া কাশী অভিমুখে যাত্রা করিলাম।”

English Translation :

‘Sri Mā resolved to spend sometime at Jairambati. It was also decided that Gōlap Mā would stay with Sri Mā for a few days. In the circumstances Narendranath, Baburam, Sarat, Niranjan, Master Mahasay and others got ready to return to Calcutta. I, [Swami Abhedananda] however, made up my mind to go to Hardwar via Kasidham instead of returning to Baranagore and I told Sri Mā about my intention. Sri Mā was glad to know this and gave me permission and also her blessings. On having come to know of my intentions **Tulsi (Nirmalananda)** got ready to accompany me. So having taken the dust of Sri Mā’s feet and having bid goodbye to **Narendranath and other brethren** [‘Guru-Bhratader’ i.e. Brother-Disciples] **Tulsi** and myself started for Kasi along the Grand Trunk Road.”

Chapter XXIV: “HARIDWARER PATHE” (To Hardwar)

Page 164:

“.....ক্ষুধায় তখন পেট জ্বলিতেছে। তৃষ্ণায় কণ্ঠ শুকাইয়া গিয়াছে। উভয়েই একরকম চলচ্ছক্তিহীন। এইরূপ অবস্থায় সেই গ্রামের একটি শিব-মন্দিরের দালানে আশ্রয় লইলাম। তখন বেলা প্রায় দুইটা বাজিয়াছে। গ্রামে এক মাড়োয়ারীর একখানি মাঝ দোকান দেখিলাম। তুলসী রুদ্ধস্বরে বলিল : ‘ আমি তো বলেছিলাম ভাই, পরবর্তী গ্রাম বহদূর এবং সেখানে মাধুকরী মেলা কঠিন। এখন দেখেছ তো, ক্ষুধায় দেহ অবসন্ন এবং ভিক্ষা মেলাও কঠিন। আমি পূর্বের মতোই তুলসীকে সাঙ্ঘনা দিয়া বলিলাম ‘ভাই, হতাশ হচ্ছ কেন? আমি যা’ বলেছি তাই হবে। শ্রীশ্রীঠাকুর আমাদের জন্য মাধুকরী ঠিক করেই রেখেছেন।’

তাহাই হইল । ক্লান্ত শরীরে আমরা কবল বিছাইয়া বসিলাম এবং ঠিক করিলাম যে, প্রথমে কিছুক্ষণ বিশ্রাম করিয়া তাহার পর ধ্যানে ভিক্ষায় যাইব । তুলসী বলিল, ‘ভাই যাহা হয় তাই কর । আমি কিছু শুয়ে পড়লাম ।’...

English Translation :

“.....Our stomach was then burning with hunger and our throat was parched with thirst. Both of us were almost incapable of walking any further. In that state we took shelter in a Shīva temple of the village. It was about 2 P.M. then. We saw only one shop of a Marwari in the village. Tulsi said with choked voice, ‘I told you, **Brother**, that the next village would be far off and *madhukari* [begging of alms] would be difficult there. Now you see we are benumbed with hunger and it is difficult to get alms also’. I consoled Tulsi as before saying, ‘**Brother**, why do you despair? It will happen as I told you. Sri Sri Thakur must have kept *madhukari* ready for us.’

That was precisely what happened. Physically jaded as we were we spread out our blankets and sat down with the idea to go out for begging after some rest. Tulsi said, ‘**Brother**, do as you like; I, for myself, shall lie down.....’

Page 165:

“আমার কথা শেষ না হইতে দেখি যে, মাড়োয়ারী ভদ্রলোক একটি বুড়িতে করিয়া পুরী, তরকারী, মেঠাই, লাড্ডু প্রভৃতি প্রচুর পরিমাণে আনিয়া আমাদের কবলের মধ্য স্থানে রাখিয়া প্রণাম করিয়া চলিয়া গেল । আমরা সত্যই আশ্চর্যবিশিত হইলাম । আমি তুলসীকে পুনরায় বলিলাম : ‘দেখলে তো, আমাদের মাধুকরী এখানেই আগে থেকে প্রস্তুত হয়ে আছে । করুণাময় শ্রীশ্রীঠাকুর যে আমাদের সঙ্গে সঙ্গে রয়েছেন একথা বিশ্বাস করো তুলসী?’.....তুলসী আনন্দে বলিল : ‘তোমার কথাই ভাই শেষে সত্য হল । সত্যই শ্রীশ্রীঠাকুর আমাদের সঙ্গে সঙ্গেই আছেন’ ।.....

English Translation :

“Hardly had I finished when I saw the Marwari gentleman with puri, vegetables, sweets, laddu etc. in sufficient quantity in a basket which he placed in the middle of our blanket and left after prostrating. We were really astonished. I said to Tulsi once again ‘You see, how our *madhukari* has been kept ready here from before. Are you not convinced Tulsi, that the merciful Sri Sri Thakur is always with us?’”

Tulsi said in joy 'Your prediction, **Brother**, has come true at last. Really Sri Sri Thakur is always with us'. ..."

Page 166:

".....তখন ভক্তটি হরিদ্বারের দুইখানি তৃতীয় শ্রেণীর টিকিট কিনিয়া দিল। ...শালপাতার ঠোঙ্গায় করিয়া কিছু লাড্ডু ও মিঠাই কিনিয়া ভক্তটি আমাদের সঙ্গে দিল এবং গ্রাম করিয়া চলিয়া গেল। তুলসী হিন্দুহানী ভক্তটির সদয় ব্যবহার দেখিয়া তাহার প্রশংসা করিতে লাগিল। আমি বলিলাম : 'দাই, এমন করেই অপরকে দিয়ে ভগবান ভক্তের সাহায্য করেন।'"

English Translation :

".....The devotee then bought two third class railway tickets for us to Hardwarhe bought some sweets for us in a container made of sal leaves and after having prostrated before us he left. Tulsi began to praise the devotee for his sympathy. I said, '**Brother**, it is thus that the Lord helps His devotees through others.....' ..."

(The English Translations have been taken from COMPLETE WORKS OF SWAMI ABHEDANANDA, Centenary Publication 1966-67, Volume X)

Note: Swami Abhedananda has beautifully and vividly recorded the conversations between him and Swami Nirmalananda (Tulsi Maharaj) (during their pilgrimage to Uttarakhand) in course of which they called each other as '**Bhai**' i.e. '**Brother**' several times. And this does not leave an iota of doubt that they were Brother-Disciples.

We draw our readers' attention to the interesting matter that Swami Abhedananda, while mentioning about Swami Sadananda in this Book has written "Finding me sick Narendra put me in care of Baburam before returning to Calcutta and from Calcutta he deputed his Sannyasin disciple Sadananda (Gupta Maharaj) to Kasidham for nursing and attending on me." [vide page 133 reading as

"নরেন্দ্রনাথ আমার অসুস্থ অবস্থা দেখিয়া বাবুরামকে আমার সেবায় নিযুক্ত রাখিয়া কলিকাতায় ফিরিয়া আসিল এবং কলিকাতায় তাহার সম্মাসী শিষ্য সদানন্দকে (গুপ্ত মহারাজ) আমার যথাযথ সেবা শুশ্রূষার জন্য কানীধামে পাঠাইয়া দিল"]

It is to be noted that he has specifically mentioned Swami Sadananda (Gupta Maharaj) as 'Sannyasin disciple' of Swami Vivekananda. Had

Swami Nirmalananda been also a 'Sannyasin disciple' of Swamiji, as alleged by his adversaries, it would have been natural for Swami Abhedananda to mention that also specifically, which he never did.

It is queer that although Swami Gambhirananda has quoted extensively from this Book in his 'History of Ramakrishna Math and Ramakrishna Mission', he has ignored these vital aspects besides many more while coming to the premise-less conclusion that Swami Nirmalananda was not a Disciple of Thakur, — details of which have been discussed in Chapter III.

10. AMAR JEEBAN KATHA (Part II) (My Life Story)

BY
SWAMI ABHEDANANDA

Published by Swami Shankarananda and Swami Prajnanananda
Sri Ramakrishna Vedanta Math

Chapter I: "LONDON ABHIMUKHE" (On the way to London)

Page 1

" ১৮৯৬ খ্রীষ্টাব্দ অভেদানন্দের জীবনে একটি স্মরণীয় বৎসর ।..... আগষ্টের মাঝামাঝি এস. এস. গোলকুণ্ডা নামক জাহাজের দ্বিতীয় শ্রেণীর কেবিনের যাত্রী হইয়া তিনি ইংলণ্ডে যাত্রা করিলেন । তাঁহার প্রিয় গুরুভ্রাতাগণ বিদায় দিতে জাহাজঘাটে উপস্থিত হইয়া ছিলেন ।

..... উপস্থিত গুরুভ্রাতাদিগের সহিত অভেদানন্দের ফটো তোলা হইল । স্বামী ব্রহ্মানন্দ, স্বামী অদ্ভুতানন্দ, স্বামী যোগানন্দ, স্বামী ত্রিগুণাতীতানন্দ, স্বামী অখণ্ডানন্দ, ও স্বামী নির্মলানন্দ তাঁহাকে জাহাজে তুলিয়া দিতে উপস্থিত হইয়া ছিলেন ।"

English Translation:

"The year 1896 A.D. is a memorable year in Abhedananda's life. During the middle of August, he departed for England by the vessel S.S. Golconda as a passenger of second class cabin. His beloved Brother-Disciples arrived at the jetty to bid him farewell. With all the assembled Brother-Disciples, Abhedananda's photograph was taken. Swami Brahmananda, Swami Adbhutananda, Swami Yogananda, Swami Trigunatitananda, Swami Akhandananda, and Swami Nirmalananda were present to see him off on board."

Note: This is the famous Photograph of ten Sannyasin Disciples of Sri Ramakrishna, including Swami Nirmalananda, which was once regularly sold from various sales counters of the Math and also

advertised in 'Prabuddha Bharat' for sale, — details of which have been mentioned in Item-23 of this Chapter. For the instance of suppression of Swami Nirmalananda's identity, please see item 10 of Chapter IV and also the Illustration of the Photograph reproduced.

Chapter III: "AMERICAY KARMER PRASARATA" (Expansion of Work in America)

Pages 214-215

"১৮ই নভেম্বর [১৯০৩ খ্রীঃ] স্বামী নির্মলানন্দ ভারতবর্ষ হইতে নিউ ইয়র্কে আগমন করেন স্বামী অভেদানন্দকে সাহায্য করিবার জন্য। স্বামী নির্মলানন্দকে আনিবার জন্য স্বামী অভেদানন্দ স্বয়ং জেটিতে গমন করেন। বহুদিন পরে নির্মলানন্দের সহিত সাক্ষাৎ হওয়ায় স্বামী অভেদানন্দ আনন্দে উচ্ছ্বসিত হইয়া উঠেন। তাঁহাদের দুইজনের অতীতের সেই তপস্যার কথা মনে পড়িল। মনে পড়িল স্বামী নির্মলানন্দকে সঙ্গে লইয়া ভারতের বিভিন্ন স্থানে ভ্রমণের কথা, ছত্রে ছত্রে মাধুকরী করার কথা, হরিদ্বার ও হৃষিকেশের গঙ্গার ধারে বুগুড়ি বাঁধিয়া দিনের পর দিন তপস্যা করার কথা। স্বামী নির্মলানন্দও স্বামী অভেদানন্দকে দেখিয়া আনন্দাশ্রু সংবরণ করিতে পারিলেন না। তিনি কলিকাতা হইতে তাঁহার গুরুভ্রাতাগণের নির্দেশ লাভ করিয়াই আমেরিকার কর্মে স্বামী অভেদানন্দকে সাহায্য করিবার জন্য পাশ্চাত্যে আসিয়াছিলেন। স্বামী অভেদানন্দ! নির্মলানন্দকে সাথীরূপে পাইয়া বিশেষভাবে আনন্দিত হইয়াছিলেন।"

English Translation:

"On 18th November 1903, Swami Nirmalananda arrived at New York from India for helping Swami Abhedananda. For welcoming Swami Nirmalananda, Swami Abhedananda himself went to the jetty. Seeing Nirmalananda after a long time, Swami Abhedananda was welled up with joy. The memories of practising asceticism both of them together in the past appeared in the mind. Reminiscences of wandering with Swami Nirmalananda at different places of India, *madhukari* at almshouses, and *tapasya* (meditation) for days together at Hardwar and Hrishikesh by building hut of leaves on the bank of the Ganges, — all recollected. Swami Nirmalananda also could not restrain his tears of joy on meeting Swami Abhedananda. **Receiving his Brother-Disciples' instruction from Calcutta, Swami Nirmalananda** had come to the West to help Swami Abhedananda in the work in America.

Swami Abhedananda was specially delighted to have Nirmalananda as an associate."

11. THE MEMOIRS OF RAMAKRISHNA BY SWAMI ABHEDANANDA

Published by Ramakrishna Vedanta Math, Calcutta in 1939.

Page 420

"..... Among these were a few more devoted ones, like Sarada, Hari, Gangadhar, Subodh, **Tulsi** who afterwards joined the Order and were known as Trigunatita, Turiyananda, Akhandananda, Subodhananda, and **Nirmalananda**. Bhagavan Ramakrishna received them all with equal kindness and was ever ready to help them."

12. SWAMI ABHEDANANDA (KALI TAPASWI) (A Biography)

3rd Edition, 1967 published by Sri Ramakrishna Vedanta Math, Calcutta

Pages 26-27

"১৮৮৬ খ্রীষ্টাব্দের ১৬ই আগষ্ট তারিখে রাত্রি প্রায় ১০টার সময় পরমহংসদেব নরেন্দ্রনাথকে ছেলেদের একত্র রাখিয়া তত্ত্বাবধান করিতে উপদেশ দিলেন এবং প্রায় ১২টার সময় মহাসমাধিতে মগ্ন হইলেন ।

.....সুরেশচন্দ্র মিত্র মাসিক এগার টাকা ভাড়ায় বরাহনগরে এক পুরাতন বাটি সংগ্রহ করিয়া সন্ন্যাসীদিগের জন্য মঠ স্থাপন করিয়াছেন । সেই সময় শরৎ, শশী ও নরেন্দ্রনাথ প্রভৃতি অন্যান্য গুরুশ্রাতাগণ নিজের নিজের বাড়ীতে ফিরিয়া গিয়াছিলেন, কেবলমাত্র তারক, গোপালদাদা ও ছোটগোপাল ঐ মঠে অবস্থান করিতেন ।.....

কালীপ্রসাদ মঠে আসিলেন । নরেন্দ্রনাথ মাঝে মাঝে আসিয়া রাত্রে থাকিতেন । পরে শশী আসিয়া ভোগরাগাদি দ্বারা শ্রীশ্রীঠাকুরের সেবায় নিযুক্ত হইলেন ।তখন হইতে নরেন্দ্রনাথ মঠে অবস্থান করিতে লাগিলেন । ক্রমে ক্রমে শরৎ, রাখাল, বাবুরাম, নিরঞ্জন, গঙ্গাধর, সুবোধ, হরি, ভুলসী ও সারদা প্রভৃতিকে নরেন্দ্রনাথ মঠে লইয়া আসিলেন ।"

English Translation:

"On 16th August, 1886, at about 10 O'clock in the night, Paramahansadev instructed Narendranath to take care of his boys keeping them together and then entered into *Mahasamadhi* at about 12 midnight

..... Suresh Chandra Mitra rented an old house at Baranagore at a rental of Rupees Eleven per month and established a Math for the Sannyasins. At that time Sarat, Sashi, Narendranath and other brother-disciples went back to their own houses, only Tarak, Brother Gopal and Gopal junior resided at that Math.

Kaliprasad came at the Math. Narendranath used to come occasionally and stayed at night. Later Sashi came and became engaged in Sri Sri Thakur's seva through worship and food-offerings. From thence onward Narendranath started dwelling in the Math. Gradually Narendranath brought in Sarat, Rakhal, Baburam, Niranjana, Gangadhar, Subodh, Hari, **Tulsi** and others at the Math."

13. SMRITI-KATHA

(Memoirs, An Autobiography)

BY

SWAMI AKHANDANANDA

2nd Edition, 1357 B.S., 1950 A.D. Published by Udbodhan Office

PREFACE

Page (32)

"স্বামী ব্রহ্মানন্দ, যোগানন্দ এবং সারদানন্দ বাগবাজারের বলরাম বসু মহাশয়ের বাড়িতেই বেশী ভাগ সময় থাকতেন। আমার যতদূর মনে পড়ে, ঐ সময় [১৮৯৬ খৃঃ] স্বামী শিবানন্দ, প্রেমানন্দ, অভেদানন্দ, অদ্বুতানন্দ, রামকৃষ্ণানন্দ, নির্মলানন্দ, সচ্চিদানন্দ [স্বামী সারদানন্দের শিষ্য], নিরঞ্জনানন্দ প্রভৃতি ও আমি একসঙ্গে মঠে [আলমবাজার মঠে] ছিলাম।"

English Translation:

"Swamis Brahmananda, Yogananda and Saradananda used to stay at the house of Balaram Basu Mahashay at Bagh Bazar most of the time. As far as I remember, at that time [1896 A.D.] Swamis Shivananda, Premananda, Abhedananda, Adbhutananda, Ramakrish-

nananda, **Nirmalananda**, Sachchidananda [disciple of Swami Saradananda], Niranjanananda etc. and myself were staying at the Math [Alambazar Math] together.”

‘BHRAMAN’ (Wanderings)

Pages 62-63

“ দিল্লী হইতে শরৎ মহারাজ ও সাম্ম্যাল মহাশয় এটাওয়া গেলেন, রাখাল মহারাজ ও হরি মহারাজ পাঞ্জাবে এবং আমি বৃন্দাবনে-ব্রজধামে ।..... সেই সময় তুলসী মহারাজ বৃন্দাবনে আসেন । তাঁহার সহিত আগ্রা হইয়া এটাওয়া গমন করি ।

এটাওয়ায় পাঁচ মাস রোগ ভোগ করিলাম । স্বামী ত্রিগুণাতীত তথায় আসিলে তুলসী মহারাজ মঠে ফিরিয়া যান এবং আমি স্বামী ত্রিগুণাতীতের সহিত আগ্রা যাই ।

English Translation:

“From Delhi Sarat Maharaj [Swami Saradananda], and Sanyal Mahashay [Baikuntha Nath Sanyal, householder disciple of Sri Ramakrishna] went to Etawah, Rakhal Maharaj [Swami Brahmananda] and Hari Maharaj [Swami Turiyananda] to Punjab and I went to Vrindavan, — Brajadham. At that time **Tulsi Maharaj** [Swami Nirmalananda] came to Vrindavan and with him I moved to Etawah via Agra.

At Etawah, I suffered from illness for five months. On Swami Trigunatita's arrival there, **Tulsi Maharaj** returned to Math and I went to Agra with Swami Trigunatita.”

Page 127

“জয়পুরে আসিয়া স্বামী অভেদানন্দ ও নির্মলানন্দের সহিত মিলিত হই । তাঁহাদের অনুরোধে ঠাকুরের মহোৎসবদর্শন জন্য আলমবাজার মঠে প্রত্যাগমন করি ।”

English Translation:

“Coming to Jaipur I [Swami Akhandananda] got united with Swamis Abhedananda and **Nirmalananda**. At their solicitation, I came back to Alambazar Math in 1895 A.D. to witness the grand Birthday festival of Thakur.”

Note: It is very significant to note that although the Book was written (in 1343 B.S., 1936 A.D.) when the Bangalore Case was over and Swami Nirmalananda had left the Order, Swami Akhandananda, the then President of the Order, had neither excluded Swami Nirmalananda's name, nor uttered a single word of censure against him. And most important of all, nowhere he mentioned that Swami Nirmalananda was the first disciple of Swami Vivekananda or even that he was a disciple of Swamiji in his Book. Rather, he had mentioned the name of Swami Nirmalananda parallelly with himself and other Direct Disciples of Thakur.

In the second place, in two places in the Book, Swami Akhandananda had clearly and specifically mentioned Swami Sadananda as "Swamiji's first sannyasin disciple" : (a) Page 165. —

“বাহিরে বড় ঘরে স্বামী সারদানন্দ ও সদানন্দ (স্বামীজির প্রথম সন্ন্যাসী শিষ্য) ছিলেন।”

English Translation — “At the big room outside [At Alambazar Math], Swami Saradananda and *Sadananda* (*Swamiji's first sannyasin disciple*) were staying”. (b) Page 208-

“দারজিলিং-যাত্রার ঠিক পূর্বে তিনি [স্বামীজি].....রামকৃষ্ণানন্দকেমাদ্রাজে যাইতে বলিয়া গেলেন। তাঁহার সঙ্গে সদানন্দও (স্বামীজির প্রথম সন্ন্যাসী শিষ্য) গেল।”

English Translation:

“Just before leaving for Darjeeling, he [Swamiji] asked.....Ramakrishnananda to go to Madras. With him *Sadananda* (*Swamiji's first sannyasin disciple*) also went”.

The enormous evidential value of this clear-cut verdict of a Direct Disciple of Thakur and the then President of the Order, together with Tulsi Maharaj's clear declaration in his evidence on 11th January, 1935 at Bangalore Case — “I did not represent that I was the first disciple of Swami Vivekananda and that he initiated me”, completely reduce to nullity firstly, Paresh Maharaj's allegation (in his deposition at Bangalore Case) “1st defendant [Tulsi Maharaj] told me that he was the first disciple of Swami Vivekananda”, and secondly, Swami Gambhirananda's unsubstantial statement “At one period of his life, he [Tulsi Maharaj] prided himself on being the first

disciple of Swami Vivekananda, whose brother-disciples too looked upon him as such” (Vide page 53 of ‘History of the Ramakrishna Math & Mission’, and Chapter III of this book)

In the third place, at the end of the Preface of the Book Swami Akhandananda has written:

“.....কিছুদিন যাবৎ রামকৃষ্ণ সংঘের ইতিবৃত্ত-সংগ্রহে ও ইতিহাস রচনায় নানা লোককেই নানাভাবে নিযুক্ত দেখিয়া আসিতেছি। এবং অত্যন্ত পরিতাপের বিষয় এই যে, ঐ সকল বিভিন্ন ব্যক্তির রচনায় নানারূপ বৈষম্য ও সত্যের অপলাপ পরিলক্ষিত হইতেছে। এই সকল ভ্রান্তি ও মিথ্যার সংশোধনের জন্যই আমার জ্ঞাত এবং কৃত কৰ্মের নির্ভুল বিবরণ আমার জীবিতকালেই প্রকাশ করা কর্তব্য বলিয়া বোধ করিতেছি।”

English Translation:

“..... for sometime past, I am noticing many persons being variously engaged in collecting accounts and writing history of Ramakrishna Sangha [Order]. And it is a matter of deep regret that in the writings of these different persons, various contrarities and prevarication of truth are being observed. For rectification of all these delusion and falsehood, I consider it my duty to publish during my life-time a correct account of the work known to and done by me.”

From the above it is evident that this venerable prudent seer had become aware of the shape of things that were taking place and could well-perceive what ‘falsehood’ was in the offing.

14. SRI SRI RAMAKRISHNA KATHAMRITA (PART I)

BY

SRI M.

14th Reprint, 1383 B.S., 1976 A.D.

Published by Sri A.K. Gupta from “Sri M”'s Thakurbati

PART I – ‘UPAKRAMANIKA’ (Introduction)

Page 5

“ঠাকুরের অন্তরঙ্গ ভক্তেরা ইং ১৮৭৯, ১৮৮০ খৃষ্টাব্দ হইতে ঠাকুরের কাছে আসিতে থাকেন

.....লাটু.....তারকও পরে আসিলেন। ১৮৮১ র শেষ ভাগে ও ১৮৮২ র প্রারম্ভ, এই সময়ের মধ্যে নরেন্দ্র, রাখাল, বাবুরাম,নিরঞ্জন, যোগিন আসিয়া পড়িলেন। ১৮৮৩/৮৪ খৃষ্টাব্দের মধ্যে..... শরণ, শশী;

১৮৮৪ মধ্যে গঙ্গাধর, কালী..... শারদা..... ও হরি; ১৮৮৫ মধ্যে সুবোধ..... আসিলেন । এইরূপে হরিপ্রসন্ন তুলসী ক্রমে আসিয়া পড়িলেন ।”

(English rendering of the above is in the following publication:)

15. CONDENSED GOSPEL OF SRI RAMAKRISHNA
(M's Own English Version)

(According to 'M', a son of the Lord and disciple)

Translated into English and revised by 'Sri M' himself.

Sixth Impression, July, 1978

Published by Sri Ramakrishna Math, Mylapore, Madras

Introduction

Page 7

“His disciples, some of those that were near and dear to him, first met him between 1879 and 1882.Latoo,Tarak also came about that time (end of 1879). Towards the end of 1881 and the beginning of 1882 came Narendra (Vivekananda), Rakhal,Baburam,Niranjan,Jogin. In 1883, 1884, the following disciples came and met Sri Ramakrishna: Sarat, Shasi, Subodh,Gangadhar, Kali, Sarada, Hari, Hariprasanna, **Tulsi**”

Note: The words “Antaranga Bhakta” (Intimate Devotees) in the Bengali Book and the expression “His [Sri Ramakrishna's] disciples, some of those were near and dear to him” in English version, used by 'Sri M' himself as adjunct to the List given by him which includes 'Tulsi' also along with other Direct Disciples, categorically falsify Swami Gambhirananda's own fanciful statement “..... Tulsi, who had seen the Master casually more than once, but had not associated with him intimately enough to be his disciple.” (vide page 53 of 'History of the Ramakrishna Math & Mission' — 1957 edition). Swami Gambhirananda's baseless observations about Swami Nirmalananda have been discussed and analysed in Chapter III.

16. SRI SRI RAMAKRISHNA KATHAMITRA (PART III)

BY

SRI M.

11th Reprint, 1384 B.S. 1977 A.D.

Appendix — 'BARAHNAGAR MATH'

Pages 266-267

‘ঠাকুর শ্রীরামকৃষ্ণের অদর্শনের পর..... সুরেন্দ্রের সাধু ইচ্ছায় বরাহনগরে তাঁহাদের (নরেন্দ্রাদি ভক্তদের) থাকিবার একটি বাসস্থান হইয়াছে। সেই স্থান আজি মঠে পরিণত।.....

লাটু, তারক ও বুড়ো গোপাল ইহাদের থাকিবার স্থান নাই, এদের নাম করিয়াই সুরেন্দ্র প্রথম মঠ করেন।.....দেখিতে দেখিতে কৌমার-বৈরাগ্যবান ভক্তেরা যাতায়াত করিতে করিতে আর বাড়ী ফিরিলেন না। নরেন্দ্র, রাখাল, নিরঞ্জন, বাবুরাম, শরৎ, শশী, কালী রহিয়া গেলেন। কিছুদিন পরে সুবোধ ও প্রসন্ন আসিলেন। যোগীন ও লাটু বৃন্দাবনে ছিলেন, এক বৎসর পরে আসিয়া জুটিলেন। গঙ্গাধর সর্বদাই মঠে যাতায়াত করিতেন।..... তিব্বত হইতে ফিরিবার পর তিনি মঠে রহিয়া গিয়াছিলেন। ঠাকুরের আর দুটি ভক্ত হরি ও তুলসী, নরেন্দ্র ও তাঁহার মঠের ভাইদের সর্বদা দর্শন করিতে আসিতেন। কিছুদিন পরে অবশেষে তাঁহারা মঠে থাকিয়া যান।

English Translation:

“After the passing away of Thakur Sri Ramakrishna through the honest intention of Surendra, they (Narendra and other devotees) had had a house at Barahnagar to live in. That place became transformed into a Math (Monastery) now

Latu, Tarak and elder Gopal had no place to stay. Mentioning their names Surendra first established the Math. Very soon the unmarried ascetic-minded devotees, after frequentations there, did not return to their home any more. Narendra, Rakhal, Niranjan, Baburam, Sarat, Sashi, Kali stayed in. After some time, Subodh and (Sarada) Prasanna came. Jogin and Latu were at Vrindavan, they came after one year. Gangadhar visited the Math regularly. After returning from Tibet, he lived at the math. Two other devotees of Thakur, Hari and **Tulsi**, always came to visit Narendra and his monastic brothers. After sometime, they finally joined the Math.”

17. Letter Written to Swami Vivekananda by Swami Nirmalananda (Tulsi Maharaj)

(Source: SWAMI SARADANANDA JEEBAN-KATHA. Biography of Swami Saradananda in Bengali compiled by Brahmachari Shri Prakash Chandra and edited by Sri Debendra Nath Basu. Published by Basumati-Sahitya Mandir in 1936 — vide page 62).

At the end of the letter dated 12th Chaitra, 1296 B.S. (Postmark dated 25th March, 1890, Saharanpur) written firstly by Sandel and SaratChandra to Babu Pramadadas Mitra and then by Sandel, Sarat and Tulsi successively to Naren, it has been written by Tulsi Maharaj:

“অত্র পত্রে আমার কোটি কোটি প্রণাম আপনি জানিবেন ও অভেদানন্দ স্বামী, বাবুরাম বাবু ও প্রমদাদাস বাবুকে দিবেন । আশীর্বাদ করুন, শ্রীশ্রীগুরুদেবের চরণে পূর্ণ বিশ্বাস ও ভক্তি থাকে ।

ইতি
দাসানুদাস তুলসী

English Translation:

“Please accept Crores and Crores of Pronams [obeisance] of mine through this letter and convey the same to Abhedananda Swami, Baburam Babu and Pramadadas Babu. Please bless so that full faith and devotion in the feet of **Sri Sri Gurudev** remain in tact.

In conclusion,
Most humble-Servant — Tulsi”

Comments: In this letter, *written as early as in 1890 A.D.* by Tulsi Maharaj to Narendranath, by the words “**Sri Sri Gurudev**” Tulsi Maharaj doubtlessly and definitely **meant Sri Ramakrishna** and not Swami Vivekananda, Hence it convincingly and infallibly proves that *Tulsi Maharaj is a Disciple of Sri Ramakrishna* and also that *he unwaveringly regarded himself as such right from the beginning.* Thus this letter completely annihilates:

- (a) Swami Amriteswarananda or Paresb Maharaj’s statement on 24.11.1932 in the Examination-in-Chief in Bangalore Case “1st defendant [Tulsi Maharaj] told me that he was the first disciple of Swami Vivekananda 1st defendant [Tulsi Maharaj] denied that he was the disciple of Sri Ramakrishna”. (About this, Swami Nirmalananda remarked in his Examination-in-Chief on 14.8.1934 — “I never had any talk like that with him [Paresb Maharaj]. It is a deliberately spun out story”.)
- (b) Series of propaganda emanated from the above as offshoots and circulated among the then young sanyasins against Tulsi Maharaj like ‘Tulsi Maharaj wrote a Letter stating he was the

first disciple of Swami Vivekananda, not Swami Sadananda' or 'Tulsi Maharaj used to proclaim that he was the first disciple of Swamiji'² or 'on the suggestion to make Swami Nirmalananda a Trustee in the Trust Deed, Swamiji said that he would make Trustees from among his Brother-Disciples only; Tulsi being his Chela could not be included'³ and so on.

- (c) Swami Gambhirananda's own assumption "At one period of his life, he [Tulsi] prided himself on being the first disciple of Swami Vivekananda though latterly he claimed to be a disciple of Sri Ramakrishna" (vide page 53 of 'History of the Ramakrishna Math & Mission' 1957 Edn.)

Therefore, this Letter, together with Tulsi Maharaj's statement in his evidence on 11th January, 1935, "I did not represent that I was the first disciple of Swamy Vivekananda and that he initiated me", and other massive evidences produced, strike at the very base of the Resolution adopted in the Trustee Board Meeting of 28.7.1988 that the "Trustees of the Math reaffirmed their earlier opinion that Swami Nirmalananda was a disciple of Swami Vivekananda and not of Sri Ramakrishna." Readers may note that the Author of the source-book mentions in the Preface that this Letter was shown to

¹ Swami Hiranmayananda mentioned about this Letter of Tulsi Maharaj in his two letters dated 2.8.1985 and 27.8.1989 to the present writer, — vide letters nos. 8 and 30 in Chapter VII. But he did not mention when it was written. Moreover, he is in confusion as to whom it was written to, Swami Madhavananda or Swami Vireswarananda? And whether it was a Post Card or not! Readers may wonder why such an important Letter, allegedly written by Tulsi Maharaj, was not produced in the Bangalore Case by Pareshe Maharaj or why no mention whatsoever had been made by him about it throughout the entire proceedings of the Case! On the other hand, it is interesting to note that Pareshe Maharaj confessed in his cross-examination on 15th July, 1933, "*Swami Nikhilananda told me that he had heard from the 1st defendant [Tulsi Maharaj] in person and by letter also that he [Tulsi Maharaj] was a disciple of Sri Ramakrishna and not of Swami Vivekananda*".

² This has been written by Swami Sharaddhananda in his letter of 16.9.1989. But it is worth noting, that *nobody* has written anywhere that he has heard such utterance directly from Tulsi Maharaj himself. This publicity is based on hearsay only.

³ This has been mentioned by Swami Hiranmayananda in his letter of 27.8.1989 but he admits that this is hearsay only based on verbal utterances for a long time. But this propaganda against Tulsi Maharaj is falsified firstly, by Swamiji's letter of 27th April, 1896, wherein he suggested to make Swami Nirmalananda Secretary and Treasurer of the Governing Body (vide item 5(iii) of Chapter II) and secondly, by the fact that in the first general meeting of the trustees of Belur Math on February 10, 1901, Swami Nirmalananda was elected Assistant Secretary in the presence of Swami Vivekananda, — and hence an ex-officio Trustee.

him by Swami Suddhananda during 1930 along with those preserved at Belur Math.

18.Excerpt from Letter written by
Swami Suddhananda to Swami Nirmalananda
(Source: SWAMI VIVEKANANDA O
SHRI SHRI RAMAKRISHNA SANGHA
by Sm. Sarala Bala Sarkar and
SWAMI NIRMALANANDA — a Biography in Bengali
by Swami Jagadishwarananda)

ও

শ্রীরামকৃষ্ণ মঠ
বেলুড় পোঃ হাওড়া
২৭শে মে, ১৯২৪

“পূজনীয় তুলসী মহারাজ,

আমার অসংখ্য সষ্টাঙ্গ প্রণাম জানিবেন। বহুদিন আপনাকে পত্রাদি লিখি নাই। তজ্জন্য ক্ষমা করিবেন।.....

এখন যাহাতে ঠাকুরের পাদপদ্মে মন যায় তাহার জন্য তাঁহার কাছে একটু বলুন। আপনারা তাঁর সন্তান; তিনি নিশ্চয়ই আপনাদের কথা শুনিবেন।আপনারা ঠাকুরের ভক্ত ভাগ্যী শিষ্য কয়েকজন মাত্র আছেন। আপনাদের সঙ্গে আমাদেরও টানিয়া লইয়া ঠাকুরের কাছে চলুন।.....

ইতি
দাস শুদ্ধানন্দ”

English Translation:

‘OM’

Sri Ramakrishna Math
Belur P.O.
Howrah

27th May, 1924

“Venerable Tulsi Maharaj,

Please accept my innumerable prostrations. For a long time I have not written any letter to you, for which please pardon me. . . .

Now that our minds be inclined towards the lotus-feet of Thakur, please request Him for that. **You are His Santans (Spiritual Children);** surely He will accede to your request. **You are Thakur's devout**

monastic disciples, a few only of whom are left. Along with yourselves, please tow us also towards Thakur.

In conclusion
Servant Suddhananda

19. SWAMI-SHISYA-SAMVADA

BY

SRI SARAT CHANDRA CHAKRAVARTY

(Conversations and Dialogues from the Diary of a Disciple)

First Edition — Published by Brahmachari Kapil

from 'Udbodhan' Office on 15th Magh 1319 B.S. (1913 A.D.)

CANTO I — 3rd 'Balli' (Chapter)

Pages 23-25

“স্বামীজি প্রথমবার বিলাত হইতে ফিরিয়া কয়েকদিন কাশীপুরে গোপাল লাল শীলের বাগানে অবস্থান করিয়াছিলেন

কলিকাতা বড়বাজারে বহু পণ্ডিতের বাস ।..... ইহাদের মধ্যে কতিপয় বিশিষ্ট পণ্ডিত স্বামীজির সঙ্গে তর্ক করিবার মানসে একদিন এই বাগানে উপস্থিত হন । শিষ্য সেদিন তথায় উপস্থিত ছিল ।

আগন্তুক পণ্ডিতগণের সকলেই সংস্কৃত ভাষায় অনর্গল কথা-বার্তা বলিতে পারিতেন । তাঁহারা আসিয়াই..... স্বামীজিকে সম্ভাষণ করিয়া সংস্কৃত ভাষায় কথাবার্তা আরম্ভ করিলেন । স্বামীজিও সংস্কৃতেই তাঁহাদিগকে উত্তর দিতে লাগিলেন ।..... স্বামীজির সংস্কৃত ভাষা পণ্ডিতগণের ভাষা অপেক্ষা শ্রুতিমধুর ও সুললিত হইতেছিল ।.....

সংস্কৃত ভাষায় স্বামীজিকে ঐরাপে অনর্গল কথাবার্তা কহিতে দেখিয়া তাঁহার গুরুভ্রাতৃগণও সেদিন স্তম্ভিত হইয়াছিলেন ।সেদিন ঐ সভায় রামকৃষ্ণানন্দ, যোগানন্দ, নির্মলানন্দ, ভূরীয়ানন্দ ও শিবানন্দ স্বামী মহারাজগণ উপস্থিত ছিলেন ।”

English Translation:

“After his first return from the West, Swamiji resided for a few days at the garden of the late Gopal Lal Seal at Cossipur. Some famous Pundits living at Burrabazar, Calcutta, came to the garden one day, with a view to holding a disputation with him. The disciple was present there on the occasion.

All the Pundits that came there could speak in Sanskrit fluently. They came and greeting Swamiji began their conversation in Sanskrit. Swamiji also responded to them in Sanskrit. Swamiji's Sanskrit utterances were more melodious and sweet to hear than that of the Pundits.

Witnessing Swamiji conversing in Sanskrit so fluently, **his Brother-Disciples** too were astounded. On that day, Swamis **Ramakrishnananda, Yogananda, Nirmalananda, Turiyananda and Shivananda** Maharajs were present in the audience."

CANTO II — 10th 'Balli' (Chapter)

Pages 70-71

"স্থান বেলুড় মঠ ।

বর্ষ ১৯০০

এখন স্বামীজি বেশ সুস্থ আছেন । শিষ্য রবিবার প্রাতে মঠে আসিয়াছে । স্বামীজির পাদ-পদ্ম-দর্শনাঙ্গে সে নীচে আসিয়া স্বামী নির্মলানন্দের সহিত বেদান্ত শাস্ত্রের আলোচনা করিতেছে । এমন সময়ে স্বামীজি নীচে নামিয়া আসিলেন এবং শিষ্যকে দেখিয়া বলিলেন, 'কিরে, তুলসীর সঙ্গে তোর কি বিচার হচ্ছিল ?' শিষ্য । মহাশয়, তুলসী মহারাজ বলিতেছিলেন 'বেদান্তের ব্রহ্মবাদ কেবল তোর স্বামীজি আর তুই বুঝিস । আমরা কিন্তু জানি 'কৃষ্ণস্ত ভগবান স্বয়ম' ।

English Translation:

"Place: — Belur Math

'Year — 1900

"Swamiji is now in very good health. The disciple has come to the Math on a Sunday morning. After visiting Swamiji's lotus-feet he has come downstairs and is discussing the Vedantic Scriptures with Swami Nirmalananda. At the moment Swamiji himself came downstairs and addressing the disciple said 'What were you discussing with Tulsi?'

Disciple: Sir, he was saying 'The Brahman of the Vedanta is only known to thou and *thy Swamiji*. We on the contrary know that — Shri Krishna is the Lord Himself.'

Note: Such tone and style of remarks, as we see in Tulsi Maharaj's utterance referring to Swamiji, can never be of a disciple about his Guru, rather is natural among brotherly relations only.

Cf: Swami Yogananda's remarks to a gentleman (on his insistence despite forbidding, to see and salute The Holy Mother personally, telling that Swamiji has sent him) — "Go and tell *thy Naren*, I will not allow anybody here to go inside." [vide SRIMAT SARADANANDA - SWAMIJIR JEEBANER GHATANABALI (Incidents of the life of Swami Saradananda) by Sri Mahendra Nath Dutta, Pages 52-53; published by Mahendra Publishing Committee in 1355 B.S., 1948 A.D.)]

20. LIFE OF SRI RAMAKRISHNA

Compiled from various authentic sources

Published by Swami Madhavananda, Advaita Ashrama, Mayavati, Almora, 1925.

Chapter: SASI, SARAT, HARI, GANGADHAR, TULASI AND HARIPRASANNA

Pages 610-613

"Tulasi Charan Dutta was a boy of eighteen who lived in the Bosepara quarter of Calcutta. One day at about 5-30 P.M. he was chatting near his house with some friends, when suddenly it was noised about that a Paramahansa had come to the house of Balaram Babu. Many people went to see him. After some time Tulasi also felt disposed to go and see what kind of a Paramahansa he was. His house was quite close to Balaram's. He threw a Chadar on his person and ran. Reaching the place, he found that the parlour and verandah were packed with visitors. Peeping in he saw that in the centre of the room was placed a cushion with a carpet and a stout pillow on it. But the seat was vacant. He did not dare to ask anybody about the Paramahansa. He went to the western verandah and there, leaning against the wall, he waited. Some five or six minutes after, he saw a man coming with tottering steps, like one dead drunk, from inside the house along that very passage. He was not looking upon anything but was absorbed in himself. He came where the boy stood, looked at him for half a minute or so, and then slowly staggered on into the parlour. He did not exchange a single word with the boy, who also stood nonplussed and forgot even to salute the Master — for it was he. As, however, Sri Ramakrishna entered the room, Tulasi felt a sort of creeping sensation within his bosom, and he felt as if his whole body from head to foot was paralysed. When this sensation abated a little, he ran to his house, where after some rest he recovered. This was his first meeting with Sri Ramakrishna.

Shortly after this, Tulasi walked to Dakshineswar alone. He went direct to Sri Ramakrishna's room and found him taking his noon meal. He saluted the Master and sat on the floor before his cot. This was his first bowing down before the Master. It did not occur to him that he must not salute a man engaged in eating, or that his presence there might be an intrusion. But Sri Ramakrishna did not mind these breaches of etiquette. After finishing his meal he sat on the cot and began to speak with the boy smiling. There was no one else in the room. Only the Holy Mother waited in the screened verandah on the north, to attend him. After a few preliminary personal questions, Sri Ramakrishna surprised the boy by suddenly saying, 'The other day a boy resembling you came here and asked me if I could act as his intermediary.' Tulasi did not quite understand him; so he kept silent. Sri Ramakrishna at once read him through and said, 'By the word intermediary I mean one who brings about the meeting of an individual with his Beloved Lord. He is the Guru and he is all. There is no difference between him and God.' **Tulasi understood that it was a hint thrown out to him by the Master to accept him in that light.** After a while Sri Ramakrishna came down from the cot and placing his left hand on the boy's shoulder as a mark of favour, slowly walked towards the Panchavati. With great tenderness he asked Tulasi to come to him now and then, which filled the boy's heart with joy. After reaching the Panchavati, Sri Ramakrishna saluted the spot where he had practised his Sadhanas and sat on a lower step. Then in an exalted mood he began to speak with the Mother. Tulasi did not understand a bit of that half-articulated speech. He could only catch the word 'Mother' repeated now and then.¹ After a while the Master returned to his room, and Tulasi took leave of him for the day. He became a devotee of Sri Ramakrishna and visited him often at Dakshineswar and Cossipore.²

Chapter : COSSIPORE GARDEN & MAHASAMADHI

Pages 726-727

"Gradually everything was put in a systematic order. The young disciples of the Master began to stay with him now for the most part of

¹ Precisely then, at this spot and juncture, Swami Nirmalananda received 'Divine Grace' or spiritual initiation from Sri Ramakrishna. He described this memorable incident of his life to Sri Kiran Chunder Dutt, the illustrious father of the present writer, on his request. The present writer was fortunate enough to be present there and record the conversations, which have been reproduced in Chapter V.

² All these incidents have been published in the Book on the basis of Swami Nirmalananda's Letter dated 23rd November, 1923, written to Swami Madhavananda. The Letter has been reproduced in Chapter V.

the day and night. Narendra was their leader. ... Attracted by the pure, unselfish love of Sri Ramakrishna on the one hand, and the wonderful brotherliness and personality of Narendra Nath on the other, these young men formed themselves into a brotherhood with greater affinity between its members than those of the same family. ... Though the number of these sacrificing youths did not exceed twelve,* [Foot Note — see below] yet each of them, consecrating his life to the service of the Guru, appeared a tower of strength by reason of his unusual application and dexterity in work."

[Foot Note]

Page 727

"*The names of these twelve devotees are Narendra, Rakhal, Baburam, Niranjan, Jogin, Latu, Tarak, Gopal Senior, Kali, Sasi, Sarat and Gopal Junior. Sarada on account of the persecution of his father used to come now and then and stay for a day or two. Hari, Gangadhar and Tulasi would come at intervals and practised Tapasya at home."

Chapter: AFTER THE PASSING AWAY

Pages 756-757

"A house was engaged at Baranagore, the **first monastery of the Sannyasin disciples of Sri Ramakrishna**. Gopal Junior, the young lay devotee, removed there the Master's bedding and other things from Cossipore Gopal Senior was the first regular inmate. Narendra, Sasi, Sarat, Baburam and Niranjan used to visit monastery every now and then from their homes. In a short time they renounced the world and became its permanent inmates. Tarak, Kali, Rakhal, Latu, and Jogin went first to Vrindavan. The first three returned to this Math in the course of a few months, and the last two in a year. They were followed by Sarada and Subodh. And last came Gangadhar, Hari and **Tulasi**. All of them were real Sanayasins now, with new aspirations and new modes of life.*" [Foot Note — see below]

[Foot Note]

Page 757

"*Though the formal ceremony took place later, we give here the monastic names by which they afterwards came to be known. Narendra became the Swami Vivekananda. Rakhal and Jogin became Swamis Brahmananda and Yogananda; Baburam and Niranjan, Premananda and Niranjanananda; Sasi and Hari, Ramakrishnananda

and Turiyananda; Latu and Sarada, Adbhutananda and Trigunatita; Gopal Senior was Advaitananda. Tarak and Kali became Shivananda and Abhedananda; Sarat and Gangadhar, Saradananda and Akhandananda; and Subodh and **Tulasi** became Subodhananda and **Nirmalananda**. Some years after, the list was completed by Hariprasanna under the name of Swami Vijnanananda. The seven last-named Swamis are fortunately still in our midst."

Note: For mutation and deletion effected in the later edition of this authentic publication, please see Chapter IV, item 7.

21. THE LIFE OF THE SWAMI VIVEKANANDA BY HIS EASTERN AND WESTERN DISCIPLES Volume I

Published by the Swami Virajananda
from the Prabuddha Bharat Office, Advaita Ashrama, Mayavati,
Almora, Himalayas in 1912

Chapter L: IN THE GROUP OF DISCIPLES

Pages 384, 388-389

"Though there were many, many devotees about the Master, there were some who were amongst the chosen. who were specially marked out by his favour and by his love. He treated them with special affection and particularly initiated them into the higher stages of realisation and spiritual awareness who became the Sannyasins of the Order of Ramakrishna, as it was founded later on, by the Swami Vivekananda.....

There was Rakhal, the spiritual son of Sri Ramakrishna, in a special sense, who became the Swami Brahmananda. There was Baburam, who became the Swami Premananda. There was Yogin, who became the Swami Yogananda. There was Nitya Niranjan, who became the Swami Niranjanananda. There was Sarat, who became the Swami Saradananda There was Soshi He became the Swami Ramakrishnananda. There was Hari, who became the Swami Turiyananda There was old Gopal-Da, who became the Swami Advaitananda. There was Kali, who became the Swami Abhedananda. There was Tarak, who became the Swami Shivananda There was Gangadhar, who became the Swami Akhandananda There was Sarada, who became the Swami Trigunatita There was Latoo, who became the Swami Adbhutananda. There was **Tulsi**, who became the **Swami Nirmalananda**, and

the President of the Ramakrishna Monastery in Bangalore and who worked in America. There was also, Subodh, who became the Swami Subodhananda.

These were the chief Sannyasin disciples of the Master."

Note: In his attempt to establish the allegation that Tulsi Maharaj was not a disciple of Sri Ramakrishna but of Swami Vivekananda, Paresh Maharaj tried to say, in his deposition in the Examination-in-Chief in Bangalore Case, that certain facts in the Book (in Chapter LXIV entitled 'The First Disciple' in Volume II) are not correct, — alleging that Tulsi Maharaj had told him so in 1916. However, in the cross-examination Paresh Maharaj admitted the authenticity of this Book. For details, please refer to Point 7 of the present writer's letter of 24th June 1990 to Swami Gahanananda, General Secretary, Ramakrishna Math, — Letter no. 31 of Chapter VII.

Same Book THE LIFE OF SWAMI VIVEKANANDA (Vol-I)
2nd Edition, 1933

Published by Swami Vireswarananda from Advaita Ashrama,
Mayavati, Almora

Chapter XI: COSSIPORE AND THE PASSING OF THE MASTER Page 154 — Foot Note

The names of those twelve disciples are Narendra, Rakhal, Baburam, Niranjan, Jogin, Latu, Tarak, Gopal Senior, Kali, Sasi, Sarat, and Gopal Junior. Sarada on account of the persecution of his father used to come only now and then and stay for a day or two. Hari, Gangadhar and **Tulsi** would come at intervals and practised Tapasya at home."

Chapter XII: THE BARANAGORE MATH Page 192

"After returning Sarat and Sasi immediately renounced, and joined the Baranagore Monastery. Then Rakhal, Niranjan, Baburam and Kali came, followed by Subodh and Sarada Prasanna Gangadhar who could never bear any separation from his beloved Naren was a frequent visitor to the monastery. After his return from a pilgrimage to Tibet he joined the Order. Hari and **Tulsi**, frequent visitors to the monastery, ultimately became members. Narendra was always with them, guiding and inspiring them. Jogin and Latu who had been staying at Vrindavan with the Holy Mother, returned to Calcutta after about a year and joined the little group at Baranagore. Thus in

the course of one year, the Baranagore monastery was filled with the boys whom the Master loved so dearly."

Chapter XIII: THE ITINERANT DAYS : THE NORTHERN TIRTHAS

Page 202

"Thus was consolidated the monastic Order of Ramakrishna at Baranagore. Some time at this period they performed the sacred Viraja ceremony and took the vows of lifelong celibacy and poverty, dedicating their lives to the realisation of God. The old names were changed for new ones to complete their severance from the old world and its associations. Rakhal and Yogin became respectively, Swamis Brahmananda and Yogananda; Baburam and Niranjan, Swamis Premananda and Niranjanananda; Sasi and Hari, Swamis Ramakrishnananda and Turiyananda; Latu and Sarada, Swamis Adbhutananda and Trigunatitananda; Gopal Senior became Advaitananda; Tarak and Kali became Swamis Shivananda and Akhandananda, and Subodh and **Tulasi** became Swamis Subodhananda and **Nirmalananda**. Some years later the list was completed by Hari Prasanna under the name of Swami Vijnanananda. Naren did not assume any permanent name. ... On the eve of his sailing for America he took the name of Swami Vivekananda at the request of the Maharaja of Khetri."

Note: In the context of our truth-searching mission, this publication is particularly significant for more than one reasons:

- (a) In the first place, clear pronouncement of Swami Nirmalananda as a Direct Monastic Disciple of Sri Ramakrishna in this edition, — notwithstanding the facts that Swami Vireswarananda was a Plaintiff in the Bangalore Case and that Paresh Maharaj had already given birth to the 'allegation' on 24th November 1932 that Tulsi Maharaj was not a disciple of Sri Ramakrishna, — proves that Swami Vireswarananda was outside the coterie of adversaries of Tulsi Maharaj, and further that he did not subscribe to the said 'allegation' of Paresh Maharaj.
- (b) In the second place, it reduces to absolute nullity the importance, if not the existence, of a letter reportedly written by Tulsi Maharaj and received/seen by Swami Vireswarananda, wherein Tulsi Maharaj is said to have stated that he was the first disciple of Swami Vivekananda, — as mentioned by Swami Hiranmayananda in his two letters to the present writer (vide letters nos. 8 and 30 in Chapter VII and the relative comments)

- (c) Thirdly, and it is extremely important for the researchers, — Swami Vireswarananda has written in the Preface of the Book "In this edition the volumes have come under a thorough revision and some inaccuracies which had crept in the first edition have been corrected in the light of later investigations. In effecting these alterations, however, care has been taken to see that no fact of importance was omitted" Had there been any 'inaccuracy' in the 'fact' of Swami Nirmalananda's Direct Discipleship to Thakur, or if 'in the light of later investigations' it were revealed that he was a disciple of Swami Vivekananda and not of Sri Ramakrishna, surely, veracious Swami Vireswarananda would not have any iota of hesitation to incorporate 'revision' to that effect in this edition.
- (d) Finally, it corroborates the fact that Swami Vireswarananda always regarded Swami Nirmalananda as a Direct Monastic Disciple of Sri Ramakrishna, — as he himself had told Swami Hiranmayananda on his query. This has been communicated by Swami Hiranmayananda to the present writer.

In the 3rd Edition of THE LIFE OF SWAMI VIVEKANANDA (Vol I) published in 1944 by Swami Pavitrananda from the Advaita Ashrama, Swami Nirmalananda or Tulsi Maharaj's name had been mentioned as Direct Monastic Disciple of Sri Ramakrishna also in identical Chapters and Pages.

In the 4th Edition of the same Book published in 1949 by Swami Yogeshwarananda from Advaita Ashrama, in Chapters XII and XIII, the name of Tulsi Maharaj continued to be mentioned as Thakur's Direct Disciple without any change. But in the Foot Note of Chapter XI, the name 'Tulsi' had been omitted after 'Hari' and 'Gangadhar'.

Still more interesting is the Sixth Edition of the Book, published in April, 1960 by Swami Gambhirananda from Advaita Ashrama in a single volume. Here only in Chapter XII ('The Baranagore Math') the name 'Tulsi' is retained. His name had been omitted in Chapter XI Foot Note and Chapter XIII.

For deletion and interpolation in respect of Swami Nirmalananda's name in later editions of this Book, please see Chapter IV item 8. The letter written by the present writer on 19th November, 1985, challenging the interpolation made in 5th Edition, 1979, of this Book, may please be seen in Chapter VII, letter no. 12.

22. THE LIFE OF RAMAKRISHNA BY ROMAIN ROLLAND

(First published in August, 1929)

Published by Swami Pavitrananda from Advaita Ashrama,
Mayavati, Almora, U.P. 3rd Edition, 1944

PRELUDE

Page 19 — Foot Note 1

“At the date when this book was being written (the autumn of 1928) the following **direct disciples** and eye-witnesses of Ramakrishna were still living:

Swami Shivananda, the Abbot of the central Math (monastery) at Belur near Calcutta and the President of the Ramakrishna Math and Mission; Swami Abhedananda; Swami Akhandananda; Swami Subodhananda; **Swami Nirmalananda**; Swami Vijnanananda; Mahendra Nath Gupta, editor of Discourses with the Master under the title The Gospel of Sri Ramakrishna; not to mention more lay disciples, whom it is difficult to trace.”

Chapter VIII: THE CALL OF THE DISCIPLES

Pages 194-197

In these pages. Prof. Romain Rolland has given list of the names of 25 Direct Disciples, both monastic and house-holder, of Sri Ramakrishna. This list includes, along with 15 other Monastic Disciples of Sri Ramakrishna, the name of —

“**24. Tulasi Charan Dutt**, a student of eighteen (**later Nirmalananda**).”

Chapter IX: THE MASTER AND HIS CHILDREN

Page 233 — Foot Note 1

“1. In general, but not always, he [Sri Ramakrishna] refused to do so (interfere) But even when Ramakrishna wished to leave his disciples their freedom, was he always able to do so? He possessed curious and formidable powers of Yoga. He used them as little as possible, for he detested occult methods, and was absolutely opposed to ‘miracles’; So-called supernatural powers seemed to him a hindrance in the path of spiritual perfection, But was he always sufficiently master of such powers not to use them? — **Tulasi (Nirmalananda)** had not yet met him and was waiting on a verandah;

he saw a man pass by absorbed, with uncertain gait. This man (it was Ramakrishna) gave him one glance without stopping. Tulasi felt a sort of creeping sensation within his bosom and remained paralysed for a moment. — Tarak (Shivananda) was facing Ramakrishna, motionless and silent; the Master's look fell upon him; Tarak dissolved in tears and trembled throughout his members. — At his first visit Kaliprasad (Abhedananda) touched Ramakrishna, and was immediately flooded with a wave of energy."

Note: In the same foot-note, the Author continued to describe how the Master deliberately provoked the awakening of inner forces within His other Disciples — Latu (Adbhutananda), Subodh (Subodhananda), Gangadhar (Akhandananda), Baburam (Premananda), Saratchandra (Saradananda), Harinath (Turiyananda).

In the Preface of the Book, written in December, 1928, the Author has stated "In writing these two books, I have had constant recourse to the advice of the Ramakrishna Mission, which has been kind enough to place all the requisite documents at my disposal. In particular I owe a great deal to the present venerable head of the Belur Math and Superior of the Order, Swami Shivananda, who has been good enough to give me his precious personal memories of the Master; to the Master's pious direct disciple and Evangelist, Mahendra Nath Gupta, whose name is modestly concealed behind the simple initial M;: above all to the editor of the Review, Prabuddha Bharata, Swami Ashokananda, who has never wearied of my unwearied questions, but has answered them with the most precise erudition. It was he who gave me the most complete information with regard to the actual position of the Ramakrishna Mission."

From the above, it could positively be taken for granted that all the above-named venerables communicated and confirmed to the Author, inter alia, that Swami Nirmalananda was a Direct Monastic Disciple of Sri Ramakrishna. In this context, some interesting features are worth noting:

- (a) Readers have already noted the extremely unpleasant incident that happened between Swami Shivananda and Swami Nirmalananda at Bangalore Math in 1924. Moreover, the antagonism of a section of the young group of monks against Swami Nirmalananda was fast gaining ground during this period, particularly after the passing away of Swami Saradananda. In spite of that, both Swami Shivananda and Swami Ashokananda presumably informed Prof. Romain Rolland the 'Truth' about Swami Nirmalananda's discipleship, namely, 'he is one of the living Direct Disciples of Sri Ramakrishna'.

- (b) During the life time of Prof. Romain Rolland, i.e. upto 1944, neither Swami Ashokananda nor anybody from the Math and Mission appeared to have sent any intimation to him that Swami Nirmalananda was not a disciple of Sri Ramakrishna, but of Swami Vivekananda. Had it been done with authenticity, then the Third Edition of 1944 would have been changed accordingly by Prof. Romain Rolland. In this perspective, it is indeed very surprising to note a retractive propaganda being passed on in the name of Swami Ashokananda, after his passing away, to the celebrated historian Prof. Sailera Nath Dhar during the 70s, who writes "On enquiry it was learned that this was stated on the authority of Swami Ashokananda, according to whom the first disciple of Swami Vivekananda was Tulasi or Swami Nirmalananda". (Vide A COMPREHENSIVE BIOGRAPHY OF SWAMI VIVEKANANDA — Chapter V, Page 282, Notes & References 74. For details, please see item 46 of this Chapter).
- (c) During the Bangalore Case Proceedings, Paresh Maharaj could not deny the authenticity of this publication, — particularly what is written there on the point of Swami Nirmalananda's Direct Discipleship to Sri Ramakrishna. For his confession in the cross examination, please refer to paragraph 10(ii) of the present writer's letter dated 24th June, 1990, — letter no. 31 in Chapter VII.
- (d) During 1943-44 period, we have come across 3 Books being published by Swami Pavitrananda from Advaita Ashrama, Mayavati, Almora. While in THE LIFE OF SWAMI VIVEKANANDA (Vol. I), 3rd Edition, 1944 (cited under Serial No. 21 of this Chapter) and in the hagiography under reference (3rd Edition, 1944) Swami Nirmalananda was admittedly and unambiguously described as a Direct Disciple of Sri Ramakrishna, the third Book, namely, THE DISCIPLES OF SRI RAMAKRISHNA published in 1943, totally excludes Swami Nirmalananda from the biographical sketches of Thakur's Monastic Disciples given therein. We may presume that veracious monks were disinclined to prevaricate Truth unless compelled to do so. Moreover, the adversaries of Tulsi Maharaj did not dare change Romain Rolland's sacred hagiography during his life time.
- (e) However, later editions of this Book were altered by Advaita Ashrama, obviously unauthorisedly, — details of which are given in item 9 of Chapter IV. Truth - lovers will be happy to

learn that the French edition of the Book, as originally written by this great savant, still remains unchanged, and unalloyed and unpolluted, — being published by M/s. Editions Stock, Paris.

23. GROUP PHOTOGRAPH OF TEN DIRECT MONASTIC DISCIPLES OF SRI RAMAKRISHNA

On the occasion of Swami Abhedananda's departure for England in 1896, a Group Photograph of Ten Direct Monastic Disciples of Sri Ramakrishna was taken at the jetty during send-off, — which includes Swami Nirmalananda, standing second from right (vide excerpt of details in serial 10 of this chapter).

For sale of this Photograph, regular advertisements were published in Advertisement Page iv of Prabuddha Bharat of April, May, June, July and September 1908 reading as under:

"PHOTOGRAPHS

... ..

- (13) Sannyasin group, containing ten Sannyasin disciples of Sri Ramakrishna — Swamis Brahmananda, Turiyananda, Abhedananda, Trigunatita, **Nirmalananda & c.**

... ..

8½×6½. Re. One, Bromide Re. 1-6 each."

This Photograph has been printed in AMAR JEEBAN KATHA (Part II): SWAMI ABHEDANANDA; THE CULTURAL HERITAGE OF INDIA, Sri Ramakrishna Centenary Memorial Volume II published in 1937 facing page 523; and also in SWAMI VIVEKANANDA O SHRI SHRI RAMAKRISHNA SANGHA by Sm. Saralabala Sarkar. Vedanta Society of Northern California, San Fransisco possesses this Photograph with complete nomenclature of these Direct Disciples of Sri Ramakrishna including the name of Swami Nirmalananda.

For the instance of deliberate suppression of Swami Nirmalananda's identity by Advaita Ashrama and Belur Math Authorities to the Authoress of a world-famous publication wherein this Photograph has been reproduced, please refer to Item 10 of Chapter IV. Illustration of this suppressed version is given in this Book and Authoress's Letter dated May 10, 1990 in Appendix B.

SRI SRI RAMKRISHNASANGHA



SRI SRI RAMKRISHNA

HOLY MOTHER

SWAMI VIVEKANANDA

SWAMI BRAHMANANDA
SWAMI RAMKRISHNANANDA
SWAMI ABHEDANANDA
SWAMI TRIGUNATITA

SWAMI FREMANANDA
SWAMI SARADANANDA
SWAMI ADWITANANDA
SWAMI SUBODHANANDA

SWAMI YOGANANDA
SWAMI ADDBHUTANANDA
SWAMI TURIANANDA
SWAMI CHINMUKTANANDA

SWAMI NIRANJANANANDA
SWAMI SIVANANDA
SWAMI AKHANDANANDA
SWAMI NIRMALANANDA

24. COMPOSITE PHOTOGRAPHS OF SRI RAMAKRISHNA SRI MĀ AND THE 17 (SEVENTEEN) DIRECT MONASTIC DISCIPLES OF THAKUR

Published by Belur Math and Advaita Ashrama

The composite printed Photographs entitled 'Sri Sri Ramakrishna Sangha', published from Belur Math and Advaita Ashrama at the initiative of Swami Aksharananda (Lakshman Maharaj) and Brahmachari Jnan Maharaj (a disciple of Swamiji), include Swami Nirmalananda's photo also (the last one) among the 17 Direct Monastic Disciples of Thakur. Various impressions of these Composite Photographs were sold from the selling counters of the Math and Mission upto about 1963, and could still be found in many Centres and houses.

However, Swami Nirmalananda's photo was later removed from this group, — please see item 11 of Chapter IV.

In this connection it would be pertinent to mention that upto the year 1962, individual Photograph of Swami Nirmalananda also was kept hanging along with Photographs of other Direct Monastic Disciples of Thakur in the Nat Mandir (hall within or in front of a temple) of the Monasteries of all the centres of Belur Math. Thereafter, those were gradually removed.

In the Ramakrishna Vedanta Math of Swami Abhedananda, which is independent of Belur Math, individual Photographs of all the Seventeen Direct Monastic Disciples of Thakur, including Swami Nirmalananda, can still be seen hanging on the walls.

25. COPPER PLATE WITH NAMES OF 17 (SEVENTEEN) DIRECT MONASTIC DISCIPLES OF SRI THAKUR ENGRAVED THEREIN AND LAID INSIDE THE FOUNDATION OF THE TEMPLE AT BELUR

On Wednesday, the 29th Falgun, 1335 B.S., 13th March, 1929 A.D., on the occasion of the Birth Anniversary Celebrations of Sri Ramakrishna, Swami Shivananda laid the foundation-stone of Sri Ramakrishna Temple at Belur. A Copper Plate, engraved with Sri Ramakrishna's life and teachings in short, and also the names of His 17 Direct Monastic Disciples, was placed inside the foundation.

The list includes Swami Nirmalananda's name.*

How an antagonistic attempt was made to efface his name from the Copper Plate, when after five years the foundation-stone and also the Copper Plate had to be lifted and re-laid at a little distance, is described under item 12 of Chapter IV.

26. PRINTED LIST OF MONKS OF THE RAMAKRISHNA ORDER

Published by Belur Math in 1924

The names of all the 17 (Seventeen) Direct Monastic Disciples, those who had passed away and those who were living at that time, are printed in the Booklet in bigger types and in all capital letters, while names of all other Sannyasins, including the disciples of Swami Vivekananda, are printed in normal, ordinary types and letters. The name of Swami Nirmalananda is printed among the group of surviving Direct Disciples of Sri Ramakrishna in bigger types and in all capital letters also, thus corroborating the fact that he was a Direct Monastic Disciple of Sri Ramakrishna. Please see Appendix A for illustration.

Note: In the Bangalore Case, when, in the cross examination, Paresh Maharaj was asked, referring to this difference in printing of names, "Do you know why this distinction has been observed?", he contrived his own interpretation to evade the actual import and implication of it and said, "The names of those who had the privilege of seeing Sri Ramakrishna during his life time and later on became Sanyasins are printed in bigger types." This manipulative explanation of Paresh Maharaj, however ingenious it may be, does not stand scrutiny and is falsified, — as is shown in paragraph 19(b)(viii) of the present writer's letter dated 24th June, 1990, vide letter no. 31 of Chapter VII. Also see Foot Note of item 4 of this Chapter.

However, Swami Gambhirananda picked up this tortuous interpretation to start his tirade in his Book against Swami Nirmalananda. It is indeed flabbergasting to see the great Researcher in Ramakrishna-Vivekananda Literature Prof. Shankari Prasad Basu also subtly applying the adjective "Darshan-Dhanya" (meaning 'fortunate having

* This memorable incident has been recorded by the late father of the present writer Sri Kiran Chunder Dutt in his diary. He was present in the ceremony and at the instance of Swami Shivananda, laid the 3rd brick in the foundation using a silver trowel.

seen') while describing Swami Nirmalananda's relation with Sri Ramakrishna, instead of clearly pronouncing him as His Direct Monastic Disciple. (Please see item 17 of Chapter IV for details).

27. SRIMAT VIVEKANANDA SWAMIJIR JEEBANER GHATANABALI — PART I

(Incidents of Swami Vivekananda's life)

BY

MAHENDRA NATH DUTTA

2nd Edition, 1363 B.S., 1956 A.D.

Published by Mahendra Publishing Committee,
3, Gour Mohan Mukherjee Street, Calcutta-6

Page 121

“বরাহনগর মঠে এই সময়টা যা শক্তিসম্পন্ন হইয়াছিল তাহাতেই
ভবিষ্যতে নরেন্দ্রনাথ, কালীবেদান্তী, শরণ মহারাজ, তুলসী মহারাজ প্রভৃতি
জগৎ জয়ী হইয়াছিলেন।”

English Translation:

“The infusion of strength that took place during this time at Baranagore Math, with that, in future, Narendranath, Kail Vedanti, Sharat Maharaj, **Tulsi Maharaj** and others became world-conquerers.”

Note: It is interesting to compare this with Swamiji's own assesement of his Brother-Disciples:

“Know each of the disciples of Sri Ramakrishna to be of great spiritual power. Do not think them to be ordinary souls. They will be the source of the awakening of spirituality in people. Know them to be part of the spiritual body of Sri Ramakrishna I look upon them with that eye.” (Vide SWAMI VIVEKANANDA ON HIMSELF published by Swami Sambuddhananda, Chapter IV, page 92).

There can be no denying the fact that with this 'infusion of strength', 'great spiritual power' and being a 'part of the spiritual body of Sri Ramakrishna', Swami Nirmalananda conquered the whole of South India spiritually in the name of Sri Ramakrishna, — inundating and rousing it with new waves of Ramakrishna-Vivekananda Neo-Vedantism.

Mahendra Nath Dutta, the second brother of Swami Vivekananda, always mentioned Swami Nirmalananda or Tulsi Maharaj's name

parallelly with other Direct Disciples of Thakur and with equal devotion and reverence in all his related Books.

28. SRI RAMAKRISHNA AND HIS DISCIPLES

BY
SISTER DEVAMATA

Published by Ananda-Ashrama, La Crescenta, California,
in February, 1928

Chapter X: OTHER DISCIPLES

Page 97

"Disciples continued to come, — Hari, Gangadhar, Tarak, Kali, **Tulasi**, Subodh. Kali was a schoolmate of Baburam. Hari knew Sasi and Sarat, Gangadhar was a friend of Harinath, so one boy brought another. Kali's father was a successful teacher of English. **Tulasi** lived not far from Balarām Babu's house and it was here he first saw the Master. Tarak's home was not far from Dakshineswar and although he met with some opposition from his family, he came more and more frequently to the Temple."

Page 195

"BOYHOOD AND RELIGIOUS NAMES OF DISCIPLES

NARENDRA	Swami Vivekananda
RAKHAL	Swami Brahmananda
LATU	Swami Adbhutananda
GOPALDADA	Swami Advaitananda
BABURAM	Swami Premananda
NIRANJAN	Swami Niranjanananda
YOGIN	Swami Yogananda
SASI	Swami Ramakrishnananda
SARAT	Swami Saradananda
GANGADHAR	Swami Akhandananda
TARAK	Swami Shivananda
KALI	Swami Abhedananda
SUBODH	Swami Subodhananda
TULASI	Swami Nirmalananda
SARADA	Swami Trigunatitananda
HARIPRASANNA	Swami Vijnanananda**

* In this list, the name of 'HARI Swami Turiyananda' is missing presumably through inadvertence and oversight; — as we see the Authoress has already mentioned his name earlier in Page 97.

Note: The authenticity of the Book could be well-realized if we refer to the following declarations made by the Authoress: .

AUTHORESS'S FOREWORD

Page ix

"When I was leaving Madras, the disciple Sasi said to me: 'Come back in a year and we will write a life of Sri Ramakrishna.' I did not return and the disciple Sasi passed away, but he left in my keeping a rare store of material. He had talked unceasingly of his Master. What he said I wrote down each day as opportunity offered. He read the written words and declared them to be his own. His sanction lent to them new value."

INTRODUCTORY NOTE

Page xiii

"What I have told in these pages came to me from many sources, - from the widowed wife, from the immediate disciples and from house-holder devotees, with all of whom I was closely associated in India. The chief source from which I have drawn was the disciple Sasi. Whenever there was any divergence in the detail of the narrative, I kept his version. He was in intimate contact with Sri Ramakrishna, the memory of the Master permeated his every thought, hence there seemed no surer authority to follow.....I have used the boyhood names of the immediate disciples. Sri Ramakrishna knew them by no others. A list of their religious names is given at the back of the volume....."

29. SWAMI SARADANANDA (JEMON DEKHIACHHI)

(Swami Saradananda — As I saw him)

BY

SWAMI BHUMANANDA

Published by Brahmachari Ganendranath from Udbodhan Office
in 1928

SUCHANA (Introduction)

Pages vii-viii

"সহসা ঠাকুর, ঘর হইতে বাহির হইয়া পড়িলেন। লোকচক্ষুর
অস্তরালে ঠাকুর....কুঠির ছাদে যাইয়া উঠিলেন, তারপর ব্যাকুল কণ্ঠে ডাকিতে
লাগিলেন, 'ওরে ভক্তগণ তোরা কে কোথায় আছিস শীগগীর আয়।' এই আকুল

আহান শ্রীশ্রীঠাকুরের চিহ্নিত ভক্তের পাণে বাজিয়া উঠিল । একে একে বালক ভক্তগণ আসিতে লাগিলেন । ঠাকুরের আহ্বানে যাহারা * গৃহ ছাড়িয়া সন্ন্যাসী হইয়াছিলেন স্বামী সারদানন্দ তাহাদেরই একজন ।

*[পাদটিকা]

- | | |
|-----------------------|-------------------------|
| (১) স্বামী বিবেকানন্দ | (১০) স্বামী তুরীয়ানন্দ |
| (২) " ব্রহ্মানন্দ | (১১) " সারদানন্দ |
| (৩) " যোগানন্দ | এই এগারজন মহাসমাধিতে |
| (৪) " প্রেমানন্দ | নিমগ্ন হইয়াছেন |
| (৫) " নিরঞ্জনানন্দ | (১২) স্বামী শিবানন্দ |
| (৬) " অদ্বৈতানন্দ | (১৩) " অভেদানন্দ |
| (৭) " ত্রিগুণাতীত | (১৪) " অখণ্ডানন্দ |
| (৮) " অদ্ভুতানন্দ | (১৫) " সুবোধানন্দ |
| (৯) " রামকৃষ্ণানন্দ | (১৬) " নিন্মলানন্দ |
| | (১৭) " বিজ্ঞানানন্দ |

শ্রীশ্রীঠাকুরের লীলাসহচরগণের মধ্যে মাত্র শেবেস্ত ছয়জন প্রাচীন সন্ন্যাসী জীবিত আছেন । "

English Translation:

"Suddenly Thakur came out of the room [in the evening]. Unmarked by anybody, He went up on to the roof of the Kuthi [building], and then with extremely yearning voice started crying, 'Oh my devout boys, where are you? Come to me immediately.' This eager call sounded in the hearts of the marked devotees of Sri Sri Thakur. One by one the young boys started coming. At the summon of Thakur, those* who became Sannyasins renouncing the world, Swami Saradananda was one of them.

*[Foot Note]

- | | |
|------------------------|--------------------------------|
| (1) Swami Vivekananda | (10) Swami Turiyananda |
| (2) " Brahmananda | (11) " Saradananda |
| (3) " Yogananda | These Eleven have entered into |
| (4) " Premananda | Mahasamadhi. |
| (5) " Niranjanananda | (12) Swami Shivananda |
| (6) " Advaitananda | (13) " Abhedananda |
| (7) " Trigunatita | (14) " Akhandananda |
| (8) " Adbhutananda | (15) " Subodhananda |
| (9) " Ramakrishnananda | (16) " Nirmalananda |
| | (17) " Vijnanananda |

Among the *Leela Sahachars* of Sri Sri Thakur, only the last-named six veteran Sannyasins are still living."

Note: It is really extremely unfortunate that after the removal of the rebel monk Swami Bhumananda and Brahmachari Ganendranath from the Order of the Math and Mission, such an invaluable hagiography based on eye-witness account had also been disowned by the Authorities by expunging the Seal and shirking 'responsibility for the publication or author's facts or Views'. At this, Swami Bhumananda reacted by challenging the Authorities to point out a single instance of error, fault or mistake in the Book, but without any avail. And it is noteworthy that uptil now the Math-Mission Authorities could not, or should we say did not, publish any other biography of Swami Saradananda in Bengali.

30. THE GOSPEL OF SRI RAMAKRISHNA BY

SWAMI NIKHILANANDA

Published by Ramakrishna-Vivekananda Center, New York in 1942

Introduction

Pages 54-55

"MONASTIC DISCIPLES

The disciples whom the Master trained for monastic life were the following:

Narendranath Dutta (Swami Vivekananda)	Nitya Niranjan Sen (Swami Niranjanananda)
Rakhal Chandra Ghosh (Swami Brahmananda)	Kaliprasad Chandra (Swami Abhedananda)
Gopal Sur (Swami Advaitananda)	Harinath Chattopadhyaya (Swami Turiyananda)
Baburam Ghosh (Swami Premananda)	Sarada Prasanna (Swami Trigunatitananda)
Tarakanath Ghoshal (Swami Shivananda)	Gangadhar Ghatak (Swami Akhandananda)
Jogindranath Choudhury (Swami Jogananda)	Subodh Ghosh (Swami Subodhananda)
Sashibhushan Chakravarty (Swami Ramakrishnananda)	Tulasi Charan Dutta (Swami Nirmalananda)
Saratchandra Chakravarty (Swami Saradananda)	Hariprasanna Chatterji (Swami Vijnanananda)"
Latu (Swami Adbhutananda)	

Page 63**"SARADA AND TULASI**

Two more young men, Sarada Prasanna and **Tulasi**, complete the small band of the Master's disciples later to embrace the life of the wandering monk. With the exception of the elder Gopal, all of them were in their teens or slightly over. They came from middle-class Bengali families, and most of them were students in school or college. They came to Sri Ramakrishna with pure bodies, vigorous minds, and uncontaminated souls. All were born with unusual spiritual attributes. Sri Ramakrishna accepted them, even at first sight, as his children, relatives, friends, and companions. His magic touch unfolded them. And later each according to his measure reflected the life of the Master, becoming a torch-bearer of his message across land and sea."

Page 69

[At Cossipore] "Twelve disciples were constant attendants of the Master: Narendra, Rakhal, Baburam, Niranjan, Jogin, Latu, Tarak, the elder Gopal, Kali, Sashi, Sarat, and the younger Gopal.

Sarada, Harish, Hari, Gangadhar, and **Tulasi** visited the Master from time to time and practised *sadhana* at home. Narendra, preparing for his law examination, brought his books to the garden house in order to continue his studies during the infrequent spare moments. He encouraged his brother disciples to intensify their meditation, scriptural studies, and other spiritual disciplines. They all forgot their relatives and their worldly duties."

Chapter 52: AFTER THE PASSING AWAYPage 976

"..... The first permanent member [at Baraganore Math] was the elder Gopal. Sarat spent the nights there. In the beginning Sarat, Sashi, Baburam, Niranjan, and Kali used to visit the monastery every now and then, according to their convenience. Tarak, who had gone to Vrindavan following the Master's death, returned to Calcutta after a few months and soon became a permanent member of the monastery. Rakhal, Jogin, Latu, and Kali were living at Vrindavan with the Holy Mother when the [Baranagore] monastery was started. Kali returned to Calcutta within a month, Rakhal after a few months, and Jogin and Latu after a year.

After a short time Narendra, Rakhal, Niranjan, Sarat, Sashi, Baburam, Jogin, Tarak, Kali, and Latu renounced the world for good. Sarada

Prasanna and Subodh joined them some time later. Gangadhar, who, was very much attached to Narendra, visited the Math regularly. ... He had gone to Tibet to practise austerity; now having returned, he lived at the monastery. Hari and **Tulasi**, at first only visitors at the monastery, soon embraced the monastic life and thus completed the list of the Master's sannyasi disciples."

[Foot Note]

"The Monastic names of the Master's intimate disciples who renounced the world soon after his death were as follows:

Narendra	Swami Vivekananda
Rakhal	Swami Brahmananda
Jogin	Swami Jogananda
Niranjan	Swami Niranjanananda
Latu	Swami Adbhutananda
Baburam	Swami Premananda
Tarak	Swami Shivananda
Hari	Swami Turiyananda
Sarat	Swami Saradananda
Sashi	Swami Ramakrishnananda
Kali	Swami Abhedananda
Gangadhar	Swami Akhandananda
Gopal (elder)	Swami Advaitananda
Sarada Prasanna	Swami Trigunatitananda
Subodh	Swami Subodhananda
Tulasi	Swami Nirmalananda

Note: Of all the Indian Editions of the Book published by Sri Ramakrishna Math, Mylapore, Madras, which we have been able to examine, only the Seventh Edition published in December, 1980, and also the Eighth Edition published in May, 1985, are the exact reproduction and reprint of the original American Edition of 1942. And in these, the name 'Tulsi' and 'Swami Nirmalananda' has been mentioned as a Direct Monastic Disciple of Sri Ramakrishna in the identical pages and places as in original. However, various alterations/interpolations etc. connected with this Book have been exemplified in Chapter IV, item 13.

Swami Nikhilananda and his Book had had a very interesting role in this episode. When the Trustees of Belur Math removed Swami Nirmalananda from the Presidentship of the Bangalore Ashrama as per Resolutions dated 3rd September, 1930, they appointed Swami Nikhilananda in his place and sent him to take charge of the Bangalore Ashrama. But as Swami Nirmalananda was away from Bangalore, he

was unable to do so and came back to Calcutta; and later, in 1931, he left for New York.

He was fully aware of the confrontation and its background, but a true disciple of the Holy Mother whose monasticism was moulded by none else than Swami Saradananda, and a real veracious monk as the present writer personally knew him, Swami Nikhilananda declined to join the coterie to propagate untruth about Swami Nirmalananda's discipleship despite being induced by Paresh Maharaj. This would be evident from Paresh Maharaj's own confession in his cross examination at the Bangalore Case on 15th July, 1933:

"When the same office brought out the life [Life] of Ramakrishna Paramahansa with a foreword by Mahatma Gandhi in 1924 or 1925 with Swami Nikhilananda as the compiler and Swami Madhavananda (plaintiff no. 13) as the head of the A. Ashrama [i.e. Advaita Ashrama] mention was made therein that the 1st defendant [that is Swami Nirmalananda] was the disciple of Sri Ramakrishna and I informed Swami Nikhilananda of what I heard from the 1st defendant at Madras. Swami Nikhilananda who is now in America told me that he had heard from the 1st defendant in person and by letter also that he was a disciple of Sri Ramakrishna and not of Swami Vivekananda."

This great prudent scholar could very well foresee the shape of things to come in future and that is why in his magnum opus, Swami Nikhilananda had proclaimed time and again Swami Nirmalananda's name as a Direct Monastic Disciple of Sri Ramakrishna without any doubt, hesitation, reservation or ambiguity whatsoever.

Surely such bold stand and upright proclamation could not be tolerated for long by those who had got other design. And it was only a matter of waiting for time and opportunity to reverse it. But the way this reversal was enforced in one 1948-Publication bearing a different name and from a separate private Publisher, raises questions (Please see item 13(a) of Chapter IV as aforesaid).

31. SWAMI BRAHMANANDA

(A Biography in Bengali)

Published by Swami Atmabodhananda

from Udbodhan Office, Baghbazar

2nd Edition, 1355 B.S., 1948 A.D.

Chapter IX — "BARAHNAGAR MATHE" (At Baranagore Monastery)

Pages 110—111

“বরাহনগরের একটি ভয় জীর্ণ বাড়ীতেই শ্রীরামকৃষ্ণ সঙ্ঘের সর্বপ্রথম মঠ প্রতিষ্ঠিত হইল। এক অদৃশ্য মহাশক্তির ইঙ্গিতে, প্রেরণায় ও আকর্ষণে নরেন্দ্র, রাখাল, শরৎ, শশী, বাবুরাম, যোগীন, নিরঞ্জন, তারক, গোপাল, কালী, লাটু, সারদাপ্রসন্ন, সুবোধ, গঙ্গাধর, হরি ও তুলসী আসিয়া ক্রমে ক্রমে এই মঠে সকলে একত্রিত হইয়া বাস করিতে লাগিলেন।

শ্রীরামকৃষ্ণের এই ত্যাগীমণ্ডলীর প্রাণ স্বরূপ ছিলেন নরেন্দ্রনাথ।”

English translation :

“In a dilapidated house at Baranagore, the first-ever monastery of Sri Ramakrishna Order was first established. ...At the beckoning, inspiration and attraction of an invisible Supreme Power, gradually Narendra, Rakhal, Sharat, Sashi, Baburam, Jogin, Niranjana, Tarak, Gopal, Kali, Latu, Sarada Prasanna, Subodh, Gangadhar, Hari and **Tulasi** came and all of them started living in this monastery together.

Narendranath was the life-vigour of this band of all-renouncing children of Sri Ramakrishna.”

Note : It is indeed interesting to note that in page 118 of the same Book, where monastic names of Thakur's Disciples are given, Swami Nirmalananda's name is absent. This implies that at that time, instruction was issued to delete the name 'Swami Nirmalananda' only and that is why the name 'Tulasi' remained. In third edition of this Book, published by Swami Jnanatmananda in Chaitra 1368 B.S. (March, 1962) also, the name 'Tulsi' is there with the other Disciples of Thakur in page 103, but the name 'Swami Nirmalananda' is omitted in page 130.

32. RAJA MAHARAJ
(SWAMI BRAHMANANDA)
(A Biography in Bengali)

BY

SWAMI NAROTTAMANANDA
Published by Swami Atmabodhananda
from Udbodhan Office in Kartick,
1361 B.S., Oct-Nov. 1954 A.D.

Chapter IX
Page 38.

“ঠাকুরের কাজের উপায় ঠাকুর নিজেই করলেন। একদিন পরমভক্ত শ্রীসুরেশচন্দ্র মিত্র উন্নয়নের মতো ছুটে এলেন নরেন্দ্রের কাছে। ঠাকুর তাঁকে দেখা দিয়ে বলেছেন, ‘তুই করছিস কি ? আমার ছেলেরা সব পথে পথে ঘুরে বেড়াচ্ছে, তার আগে একটা ব্যবস্থা কর।’

তার আশ্রমে এবং অর্থনৈক্যে বরানগরে মুন্সীবাবুদের জীর্ণ বাগানবাড়ী মাসিক এগার টাকায় ভাড়া নেওয়া হল। শুভদিনে উদ্যোক্তা নরেন্দ্রনাথ ও রাজা মহারাজ বলরাম মন্দির থেকে ঠাকুরের শয্যা ও অন্যান্য ব্যবহৃত দ্রব্য নিয়ে একখানি গাড়ী করে বরানগরের নৃতন মঠে এলেন। তারককে তার করে আনা হল। ক্রমে শশী, শরৎ, নিরঞ্জন, যোগীন্দ্র, কালী, বাবুরাম প্রভৃতি সমবেত হলেন। কয়েক মাসের মধ্যে সারদাপ্রসন্ন, সুবোধ, গঙ্গাধর, হরি, তুলসী প্রভৃতিও গৃহত্যাগ করে এলেন।.....”

English Translation :

“Thakur Himself devised the means to accomplish His own work. One day, the great devotee Sri Suresh Chandra Mitra came running to Narendra frenziedly. Thakur appeared before him [in astral body] and told: ‘What art thou doing? **All my children** are roaming in the streets, make a provision for them first.’ At his enthusiasm and patronage, the dilapidated garden house of the Munshi Babus at Baranagore was hired at a rent of Rs. 11/- per month. On an auspicious day, organisers Narendra Nath and Raja Maharaj, taking the bed and other used articles of Thakur, came by a carriage to the new monastery at Baranagore. By a cable, Tarak was brought back. Gradually Sashi, Sharat, Niranjana, Jogindra, Kali, Baburam and others assembled. Within months Sarada Prasanna, Subodh, Gangadhar, Hari, **Tulasi** etc. joined renouncing the world.”

33. SRI RAMAKRISHNA

(Biographical sketches of Sri Ramakrishna, the Holy Mother and His Monastic and Householder Disciples in Bengali)

BY

SRI SUBODH CHANDRA DEY, B.A.

(later SWAMI SADASHIVANANDA)

First Edition, Bhadra 1344 B.S., Aug-Sept. 1937 A.D.

Among the group of Sri Ramakrishna's Direct Monastic Disciples, a biographical sketch of **Tulasi Charan Dutta** (Swami Nirmalananda) has been given by the Author in pages 323-324.

Concluding Chapter: RAMAKRISHNA SANGHA O RAMA-KRISHNA MATH”

Pages 416-419

“....সুরেন্দ্রবাবুর উৎসাহ ও উদ্যোগে শীঘ্রই মাসিক এগার টাকা (টোঙ্গ সমেত) ভাড়ায় বরানগরে একটি বাড়ী ঠিক করা হইল। প্রথমে লাটু, তারক ও বুড়ো

গোপাল সেই বাড়ীতে বাস করিতে লাগিল ।একে একে নরেন্দ্র, রাখাল, শশী, কালী, বাবুরাম, নিরঞ্জন ও যোগীন আসিয়া বরাহনগর যঠে জুটিলেন । ক্রমে সুবোধ, সারদাপ্রসন্ন, হরিনাথ, গঙ্গাধর এবং তুলসীও তাহাদের সহিত মিলিত হইলেন ।”

English Translation :

“..... At the encouragement and enterprise of Surendra Babu, soon a house was hired at Baranagore at monthly rent of Rs. 11/- (including tax). At first Latu, Tarak and Buro Gopal started residing at that house. One by one, Narendra, Rakhal, Sashi, Kali, Baburam, Niranjan and Jogin assembled at Baranagore Math. Gradually Subodh, Sarada Prasanna, Harinath, Gangadhar and **Tulsi** also joined them.”

34. SRI RAMAKRISHNA BHAKTA PRASANGA

(An article in Bengali on the topic Devotees of Sri Ramakrishna)

BY

BRAHMACHARI KSHIRODE

Published in Monthly 'Udbodhan' of Falgun, 1342 B.S.

(Feb-March 1936 A.D.)

Editor: Swami Sundarananda

In the group of Thakur's Direct Monastic Disciples, whose meetings and experiences with Him have been described by the Writer, Tulasi Charan Dutta or Swami Nirmalananda's acquaintance with and enlightenment by Sri Ramakrishna have also been mentioned in page 335 parallely with that of Swami Shivananda, Swami Adbhutananda, Swami Advaitananda, Swami Ramakrishnananda, Swami Saradananda, Swami Trigunatita, Swami Abhedananda, Swami Subodhananda, Swami Turiyananda, Swami Akhandananda etc.

35. SRI MA DARSHAN — VOL. XI

(Gospel of Sri M. in Bengali)

BY

SWAMI NITYATMANANDA

2nd Edition, Ratha Yatra, 1391 B.S., 1984 A.D.

Published by Secretary, Sri Ma Trust, Chandigarh.

Chapter IX — “SRI MA O RAJARSHI MANINDRA NANDI”

(Sri M. and Saintly King Manindra Nandi)

“কাশিমবাজারের মহারাজা মণীন্দ্র নন্দী আসিয়াছেন।
মহারাজা (শ্রীমত শ্রীমত) — আপনাদের শরীর যত বেশীদিন পৃথিবীতে থাকে ততই
আমাদের কল্যাণ। একে একে তো সকলেই বিদায় নিচ্ছেন। এখন বুঝি
আপনারা কয়জন আছেন — শিবানন্দ মহারাজ, অখণ্ডানন্দ মহারাজ, অভেদানন্দ
মহারাজ। আর কে কে রয়েছেন যারা ঠাকুরের কাছে বসেছিলেন?”

শ্রীম-সারদানন্দজী, সুবোধানন্দজী, নির্মলানন্দজী, আর ছিলেন এলাহাবাদের উনি
বিজ্ঞানানন্দজী।”

English Translation :

“Maharaja of Cossimbazar Manindra Nandi has come.
....Maharaja (to Sri M.) — More you live in this world, more will be
welfare for us. One by one, all are passing away. Now, probably, a few
of you are left — Shivananda Maharaj, Akhandananda Maharaj,
Abhedananda Maharaj. ... Who else are still living amongst those who
sat by the side of Thakur ?

Sri M. — Saradanandaji, Subodhanandaji, **Nirmalanandaji** and
Vijnananandaji of Allahabad.”

Note : The purport of the question and answer is very clear, — both
indicating the Direct Monastic Disciples of Sri Ramakrishna that
were still living at that time.

36. SRI MA DARSHAN — VOL.XVI

BY

SWAMI NITYATMANANDA

1st Edition, Buddha Purnima, 1384 B.S., 1977 A.D.

Chapter III — “JANMA DWITIYA-BELUR MATHE SRI MA” (Sri
M. at Belur Math to attend Sri Ramakrishna's Birthday
Celebrations)

Page 29—30 (Incident of 14th February, 1926)

“এবার শ্রীম উঠিলেন মঠবাড়ীর দোতলায়। স্বামীজীর ঘর দেখিয়া
বারান্দায় উপস্থিত হইলেন। উত্তর পূর্ব কোণে স্বামী নির্মলানন্দ ইজি-চেয়ারে
বসিয়া আছেন। তিনি উঠিয়া শ্রীমকে অভ্যর্থনা করিলেন ‘আসুন আসুন।
বসতে আঙ্কা হোক।’ এই বলিয়া অন্য চেয়ারে বসাইলেন। সঙ্গের সাধু ও
ভক্তগণ বসিয়াছেন মেঝেতে।

দুই গুরুভাই উভয়ে মিলিয়া শ্রীরামকৃষ্ণ লীলাকথা কহিতেছেন।”

English Translation :

"Now [Sri M.] goes up to the first floor of the Math-house. After seeing Swamiji's room, he comes at the verandah. At the north-east corner Swami Nirmalananda is seated on an easy chair. He gets up and welcomes Sri M.: 'Come in, come in. Please be seated.' Thus saying, he makes him [Sri M.] to seat on the other chair. The accompanying sadhus and devotees have sat on the floor.

The **two Brother-Disciples** are discussing with each other *Sri Ramakrishna Leela Katha* [Anecdotes of Divine Play of Sri Ramakrishna]."

37. THAKUR SRI RAMAKRISHNA

(A Biography in Bengali)

BY

BRAHMACHARI AKSHAYA CHAITANYA

2nd Edition, Aswin, 1381 B.S., 1974 A.D.

Published by Calcutta Book House.

CHAPTER 36 : "MILAN LEELAR ASARE ANYANYA

TYAGI PARSHADERA"

(In the Assembly of the Holy Union other all-renouncing Intimate Disciples)

In this Chapter, the Author has given beautiful description of the Holy Union with Sri Ramakrishna of His disciples — Jogindra, Baburam, Niranjan, Latu, Tarak, Sashi, Sharat, Buro Gopal, Gangadhar, Kaliprasad, Harinath, Sarada Prasanna, Subodh, Hari Prasanna and **Tulasi** (vide pages 356-357)

38. PREMANANDA PREMKATHA

(Anecdotes in Swami Premananda's life, in Bengali)

BY

BRAHMACHARI AKSHAYA CHAITANYA.

Published on 26th Bhadra, 1373 B.S., Sept. 1966 A.D.

Chapter: "GURUBHAIDER SAHACHARYE"

(In the company of the Brother-Disciples)

Pages 225-226

"মহারাজ ও বাবুরাম মহারাজের প্রতি স্বামী নির্মলানন্দ এতই ভক্তি সম্পন্ন ছিলেন যে, তাঁহাদের জীবৎকালেই বাঙ্গালার মঠের ঠাকুরঘরে তাঁহাদের প্রতিকৃতি রাখিয়া পূজার ব্যবস্থা করিয়াছিলেন।

১৯১৪, দুর্গাপূজার সময় তিনি ত্রিবাঙ্কুরের দুইজন ভক্তকে (সি. দামোদর ও সি মধুরম(অম্বানন্দ)। উভয়েই শ্রী শ্রী মাতাঠাকুরাণীর মন্ত্রশিষ্য) সঙ্গে নিয়া বেলুড় মঠে আসেন।...

“বিজয়ার দিন গঙ্গাগর্ভে পুতিমা নিরঞ্জন করিবার পর মঠের সাধুরা, বাবুরাম মহারাজের পুস্তাবে, স্বামী নির্মলানন্দকে শিব সাজাইলেন। তিনি শিব সাজিয়া নির্দিষ্ট আসনে উপবেশন করিলে বাবুরাম মহারাজ স্বহস্তে তাঁহাকে মাল্যভূষিত করিলেন, আর প্রাচীন ও নবীন সাধুরা তাঁহাকে ঘিরিয়া ঘিরিয়া আনন্দময় শিবনৃত্যে মাতিয়া গেলেন।”

English Translation :

“Swami Nirmalananda was so much devoted to Maharaj and Baburam Maharaj that even during their life time he arranged the daily worship of their portraits having installed in the shrine at Bangalore Math.

In 1914, during Durga Puja, he came to Belur Math with two devotees from Travancore (C. Damodar and C. Madhuram (Ambananda) Both were disciples of the Holy Mother).

On the Vijaya Dashami day, after the immersion ceremony of the idol in the Ganges, at Baburam Maharaj's proposal, the monks of the Math dressed Swami Nirmalananda as Shiva. When he took the allotted seat guised as Shiva, Baburam Maharaj garlanded him with his own hand; and all the monks, young and old, surrounding him started ecstatic Shiva Dance.”

39. RAMAKRISHNA SARADAMRITA

(Ambrosial reminiscences of Sri Ramakrishna, Sri Mā Sarada and other associates, in Bengali)

BY

SWAMI NIRLEPANANDA

Published on 23rd July, 1968 by Karuna Prakashani, Calcutta-12

Page 99

“রামকৃষ্ণ-সারদা আন্দোলনের কুণ্ডলিনী শক্তির মূলধন মূলতঃ নরেন্দ্র রাখালাদি সত্তেরটি যুবকের আত্মোৎসর্গের উপর বি-ধৃত, ইহাই আদি পর্ব। গৃহস্থ ভক্তবৃন্দ অর্থসাহায্য করিয়া লীলার পোষ্টাই করিয়াছেন। কিন্তু নিঃশেষে আত্মবলিদান, তিলে তিলে বুদ্ধির রক্তদান ঐ কয়েকটি পথিকৃতদের। তাঁদের প্রথম আমলে

কঠোর সাধন, বিষয় বৈরাগ্যেরই নামান্তর মাত্র, আজিকার রামকৃষ্ণ সঙ্ঘ বা রামকৃষ্ণ কমিশন। মূল ভুললে নির্মূল হতে হয়।”

English Translation:

“Self-sacrifice of the **Seventeen young men** led by Narendra and Rakhal is basically the Root that firmly holds the capital stock of Kundalini force (potential vital activating force) of Ramakrishna-Sarada Movement. That was the origin of activation. The householder devotees had invigorated the activities by providing funds. But immolation of own selves completely, giving out life-blood drop by drop, were by these few pioneers. On the foundation of their austere asceticism at the first stage, — the other name of renunciation of worldly pleasures and enjoyments, — is built the edifice of Ramakrishna Sangha and Ramakrishna Mission as we see to-day. Forgetting the Root leads to uprootal [i.e. negligence of foundation destroys the edifice]”

Note: Swami Nirlepananda or Kartick Maharaj was a grand-son (daughter's son) of Yogin Mā. From his childhood days, he was under guardianship of Swami Saradananda and got his *Mantra-Deeksha* as well as *Sanyasa* from him. An erudite scholar and a versatile writer, he wrote many authentic Books on Thakur, Sri Mā and Swamiji. He intimately knew the details of Ramakrishna Order being closely connected with it and its two stalwarts, and therefore the evidential value of his statements is immense. By the words ‘Seventeen young men’ he indicated Seventeen Direct Monastic Disciples of Sri Ramakrishna which obviously included Swami Nirmalananda. The note of caution and prophecy contained in the last line is extremely significant and deserves special attention.

40. AMERICAY SWAMI NIRMALANANDA

(Swami Nirmalananda in America)

BY

SWAMI JAGADISHWARANANDA

Published in renowned Bengali Daily “Ananda Bazar Patrika”

On 22nd Poush, 1361 B.S., 7th January, 1955

(Excerpts):

“ ভগবান শ্রীরামকৃষ্ণের সতের জন সম্যাসী শিষ্যের মধ্যে যে ছয়জন সাগরপারে আমেরিকায় যাইয়া গুরুবাণী প্রচার করেন, তাঁহাদের নাম স্বামী বিবেকানন্দ, অভেদানন্দ, ত্রিগুণাতীতানন্দ, তুরীয়ানন্দ, সারদানন্দ ও নির্মলানন্দ।

১৯০৩ খ্রীষ্টাব্দের প্রথমার্ধে স্বামী নির্মলানন্দ কাশ্মীরে ছিলেন। কঠিন নিউমোনিয়া রোগে ভুগিয়া তিনি দুর্বল হইয়া পড়েন।

স্বামী নির্মলানন্দের অসুখের সংবাদ পাইয়া স্বামী ব্রহ্মানন্দ তার যোগে নব্বই টাকা তাহাকে পাঠান এবং অবিলম্বে কলিকাতায় আসিতে লিখেন। গুরু ভ্রাতা কর্তৃক প্রেরিত পাথেয় পাইয়া স্বামী নির্মলানন্দ সত্ত্বর কলিকাতায় আসেন।...

সাতবৎসর পূর্বে স্বামী অভেদানন্দ স্বামী বিবেকানন্দের আহ্বানে আমেরিকায় যাইয়া নিউইয়র্ক মহানগরীতে বেদান্ত প্রচার করিতে ছিলেন। গুরু ভ্রাতা বাল্যবন্ধু নির্মলানন্দকে সহকর্মীরূপে পাইবার জন্য তিনি স্বামী ব্রহ্মানন্দকে পত্র লিখেন।

উক্ত পুস্তাবে সম্মত হইয়া স্বামী ব্রহ্মানন্দ স্বামী নির্মলানন্দকে আমেরিকায় বেদান্ত প্রচারার্থ যাইতে বলেন।”...

English Translation :

“Of the *seventeen monastic disciples* of Bhagavan Sri Ramakrishna, the names of those six, who went beyond the seas to America and preached the message of their Guru, were Swamis Vivekananda, Abhedananda, Trigunatitananda, Turiyananda, Saradananda and **Nirmalananda**.

During the first half of 1903, Swami Nirmalananda was in Kashmir. Suffering from serious pneumonia, he became weak. Hearing the news of Swami Nirmalananda's illness, Swami Brahmananda sent him Rs. 90/- by telegraphic money order and wrote to him to come to Calcutta without delay. On receipt of the travelling expenses sent by his **brother-disciple**, Swami Nirmalananda came to Calcutta forthwith. Seven years ago, Swami Abhedananda went to America at the call of Swami Vivekananda, and was preaching vedanta in the New York city. To get his **brother-disciple and boyhood friend Swami Nirmalananda** as a colleague, he wrote a letter to Swami Brahmananda. Agreeing to this proposal, Swami Brahmananda asked Swami Nirmalananda to proceed to America with a view to preaching vedanta.

Note: The English version of this article was published in Modern Review, Vol. XCIX, March 1956.

41. SRI RAMAKRISHNER JARA ESECHILLO SATHE
(Those who had come with Sri Ramakrishna)

BY

SWAMI AMITANANDA

Published on Janmastami, 1356 B.S., August, 1949 A.D.
by Orient Book Company, Calcutta-12

In this Book, among the biographical sketches of the 17 Direct Monastic Disciples of Sri Ramakrishna, short life history of Swami Nirmalananda has been given in pages 109-110.

42. WEALTH AND WISDOM OF INDIA

BY

SWAMI SIDDHINATHANANDA

First Edition, 1980

Published by Bharatiya Vidya Bhavan, Bombay-7

Chapter XI — INFLUENCE OF SRI RAMKRISHNA AND SWAMI VIVEKANANDA IN KERALA

Page 148

"... Kerala had the good fortune to have been visited by Swami Vivekananda and some of his brother-disciples such as Swami Brahmananda, Swami Ramakrishnananda and **Swami Nirmalananda**. The last-mentioned made Kerala his field of work and has been the main instrument in the spread of the message of this neo-Vedanta in Kerala."

Page 153

"In 1911, the [Haripad] Association invited Swami Ramakrishnananda to participate in the birthday celebrations of Sri Ramakrishna. Sri Padmanabhan Tampi, the President of the Association, was already acquainted with the Swami at Madras. Swami Ramakrishnananda deputed **Swami Nirmalananda, a co-disciple of his**, to go to Haripad. And he went and that was the beginning of a spiritual association which has been the main abiding influence for the spread of the message of Sri Ramakrishna and Swami Vivekananda in Kerala. Many a life was transformed by this contact. ..."

Pages 153-154

"In 1913, the first Ramakrishna Ashrama was opened in Kerala at Haripad with due religious ceremony and solemnity. All were allowed to worship at the new temple. The inmates were persecuted in various ways by the local conservatives. Next year, during the celebration, a large gathering sat together without any distinction of caste and had their food. After the first batch had finished, the leaves were to be removed; but the servants engaged for it refused to work because all kinds of low caste people had eaten there. There was a sense of suspense. The observant eyes of Swami Nirmalananda grasped the

situation, and he acted rising equal to it. He said : 'They are all devotees of Bhagavan. I am their servant. I have no caste. But you should all maintain yours.' So saying, he started removing the leaves. No sooner had he removed a leaf or two than there was a rush by one and all to do the work. With this one stroke, he broke the back-bone of the age-old demon of caste. That was the first mortal blow on the citadel of caste which in due course under further blows from all quarters, crumbled and to-day we enjoy the fruits of freedom. Well, the first blow was struck by **Swami Nirmalananda, a child of Ramakrishna and a co-disciple of Swami Vivekananda.**"

An obeisance : A real veracious Monk of the Ramakrishna Order and an erudite scholar of the present age, Swami Siddhinathananda has proclaimed openly and undauntedly what he knows to be the Truth. This shows that Kerala and for the matter of that whole South India, can never be unfaithful and ungrateful to Swami Nirmalananda.

43. CENSUS REPORT OF THE GOVT. OF INDIA, 1931 VOLUME XXVIII, PART I

Chapter XI — HINDUISM IN TRAVANCORE

Page 335, Section 431

"431. Of all modern religious movements, the Ramakrishna movement appears to have been the most successful in this State. It was started here in 1911 under the guidance of **Swami Nirmalananda, a direct disciple of Sri Ramakrishna.** The first Asrama was opened at Haripad in 1912, immediately followed by another at Thiruvella, the third and the most important one was established at Trivandrum in 1924, and since then eight more have been added at other centres."

44. REPORT OF THE SREE RAMAKRISHNA MOVEMENT (IN SOUTH INDIA)

Published from the Prabuddha Keralam Office,
Trivandrum, in 1936.

INTRODUCTION

Pages 1-3

"It is nearly twenty seven years since **Swami Nirmalanandaji, a chela and disciple of Sree Ramakrishna Deva** has been actively working in South India. No report of it was presented to the public till

now, for, the Swami has never liked his name or work to be brought into the lime-light. **True child of Sree Ramakrishna that he is**, he has never courted name and fame. He was simply content to carry on Sri Bhagavan's work silently and unostentatiously.

Now that, after long and arduous work, he has practically retired from active life and the beneficent results of his work stand out prominently in different parts of the land, we feel it our duty to place before the Public a short and connected account of what our beloved Acharya has done for the great and lasting good of the country. And this, we think, is just the time for it when this period of his work synchronises with the close of the centenary of Bhagavan Sree Ramakrishna which the whole world is now celebrating.*

When the illustrious Swami Vivekananda was leaving Madras, after his return from the west, Professor Sundara Rama Iyer asked him if he would continue his work in the south. 'Have no doubt about that' came the Swamiji's ready reply, 'I shall take some rest in the Himalayan region and then burst on the country like an avalanche.' In Kerala, he did burst like an avalanche through the personality of his beloved **gurubhai**, the revered **Swami Nirmalanandaji**."

45. Excerpt from the Welcome Address in Sanskrit composed by Mahakavi Kumaran Asan in honour of Swami Nirmalananda on the occasion of his visit to Varkala Sivagiri Math on 8.3.1087 Kollam era corresponding to October, 1912. Sri Narayan Guru dedicated this poem to Swami Nirmalananda on behalf of his disciples.

"SVĀGATAM YATISHĀRDULA

Svāgatam Yatishārdula, Nirmalānanda bho jaya
Jējyatām Ramakrishna samitirbh sanatani
Priyo'si svainaiva prakritashubhacharyastu mahatām
Vivēkānandasya priyasahacharo'si priyatarah
Tato' pyantēvasi vidita Paramahamsasya tanushē
Chirayanandam naḥ sukritakrita saṁgastvamatiṭhi ..."

* It is indeed a great irony that while, during Sri Ramakrishna's Centenary Year, South India paid unstinted tribute to Swami Nirmalananda, his own one-time associates in Calcutta had selected this sacred year to delete his name as a Direct Disciple of Thakur, firstly by excluding his Photograph and bio-data from the Centenary Album, and secondly, by omitting his name from the list of Thakur's Monastic Disciples in an article published in Sri Ramakrishna Centenary Memorial edition of 'The Cultural Heritage of India', Volume II.

English rendering :

“WELCOME TO THE TIGER SAINT

Welcome Tiger Saint, Oh Nirmalananda victory unto you;
 Let our Ramakrishna Order be victorious time and again.
 Your personal pure and pleasant nature has made you beloved to the
 noble men;
 You are dear companion to Vivekananda and famed as
 a dearer Disciple of Paramahansa;
 Being variously engaged in virtuous acts, Oh Guest,
 you have provided eternal joy to us. ...”

46. A COMPREHENSIVE BIOGRAPHY OF
 SWAMI VIVEKANANDA-PART I

BY

PROF. SAILENDRA NATH DHAR

First Edition, December, 1975

Published by Vivekananda Prakashan Kendra
 Madras 600 005.

Chapter V — A MATH IS FOUNDED

Page 213

“The immediate purpose for which Surendra had rented the house at Baranagore was the urgent one of providing a shelter for Tarak, Gopal Senior and Kali who, having left off their homes, had nowhere to go. The first two were the earliest to take up their residence at the Math. Others, as we have seen, came gradually — some in the beginning coming off and on and then staying on permanently. The process became accelerated after they had solemnly resolved to renounce the world at their historic meeting on the night of 24 December 1886 at Antpur. ... Soon after that event, Sarat and Sasi came to stay permanently at the Math. Then Rakhal, Niranjana, Baburam and Kali came, to be followed by Sarada (who had passed the First Arts Examination), Gangadhar (after he returned from his pilgrimage to Tibet), Hari and Tulasi (who had been frequent visitors at the Math from its very start), Jogin and Latu (after their return from pilgrimage) and others. About the middle of June 1887, Narendranath finally left his home and began to stay permanently at the Math.”

Page 217

In this page the Author has mentioned the pre-monastic as well as monastic names of Thakur's 9 Monastic Disciples, — which include ‘Tulasi ... Swami Nirmalananda’

Note : It is interesting to note the Author's observation in Page 249 under the sub-title SARAT GUPTA — THE FIRST DISCIPLE and the related Note 74 in page 282 :

“... He was Sarat Chandra Gupta, soon to become, as we shall see presently, Swamiji's first disciple. 74”

Page 282 — Notes and References

“74 In an editorial note on page 16 of Romain Rolland's THE LIFE OF VIVEKANANDA ... it is stated as follows, 'Subsequent research reveals that he (Sarat Gupta) was not the first but one of the earliest disciples.' On enquiry it was learnt that this was stated on the authority of Swami Asokananda, according to whom the first disciple was Tulasi or Swami Nirmalananda. ...”

Let us see what Romain Rolland has written in his Book in this connection :

Chapter I — The Parivrajaka. Pages 15-16.

“In 1888 during the first of these pilgrimages after he [Swamiji] had left Vrindaban, at Hathras, a small railway station, he quite unintentionally made his first disciple — a man one minute a complete stranger, the next impelled by the attraction of his glance to leave all and follow him, and who remained faithful unto death : Sharat Chandra Gupta (who took the name of Sadananda)”.

We have already noted (vide item 22 of this Chapter) Romain Rolland's thankful acknowledgment to Swami Ashokananda (in the Preface of his LIFE OF RAMAKRISHNA) from whom he had received 'most complete information with regard to the actual position of the Ramakrishna Mission.' And surely that included the fact of Sarat Chandra Gupta's being the First Disciple of Swamiji too. It is apparent, as has already been stated, that during the lifetime of Romain Rolland, no reversal whatsoever of the original 'complete information' had been communicated to him, — which is proved by the fact that all the editions published by Advaita Ashrama during Romain Rolland's lifetime remained unchanged.

The 'editorial note' mentioned above raises a host of questions : What was the nature of 'research' ? When was it done ? Who had made the 'research' ? What were the authentic sources and documents on the basis of which the 'research' was conducted ? Why the 'research' papers, relating to so vital an issue, have not been published with full findings ?

As a truth-searching historian, undoubtedly Prof. Dhar approached the Belur Math Authorities with all these pertinent questions and the vague, imprecise reply he received, — which surely can never be termed as 'research', — had been mentioned by him as stated above. In this context, unsatisfied and pertinacious readers will further raise the query : Has the 'editorial note' been written on the basis of a never published 'research' ? Or on the basis of some unwritten, unconfirmed, 'reported' statement only, — hitherto unheard of ? Is this 'reported statement' the only basis of the so-called 'research' ? Incidentally, it should be mentioned that Swami Ashokananda, who went to San Francisco Vedanta Society in 1932, passed away there in 1969, i.e. long before publication of Prof. Dhar's Book. And that was why the Author could not verify the alleged recantation passed on in the name of Swami Ashokananda directly from him. Prof. Dhar did not mention the name/s of the person or persons from whom he had learnt this on enquiry; but it can very well be presumed that he or they were antagonistic to Swami Nirmalananda. By putting their own views/words in the lips of a celebrated monk after his demise, whether they had insulted him or had behaved in an unethical or undignified way, it is up to the readers to judge. Needless to mention, all these evidently reduce the veracity and credibility of the 'editorial note' and also the subsequent perplexing explanation given to the Author.

47. JEEBANI KOSH — VOL IV
(Encyclopaedia of Biographies of Eminent
Personalities, in Bengali)
Compiled By
SRI SHASHI BHUSAN VIDYALANKAR
Published in 1346 B.S., 1939 A.D.

Pages 1223-1224

“নির্মলানন্দ স্বামী— শ্রীরামকৃষ্ণ পরমহংসদেবের অন্যতম অন্তরঙ্গ শিষ্য ও লীলাসহচর । নির্মলানন্দ স্বামীর পূর্ব নাম ছিল তুলসীদাস দত্ত ।মাত্র আঠার বৎসর বয়সে বাগবাজার বলরামবাবুর মন্দিরে তিনি সর্বপ্রথম শ্রীরামকৃষ্ণদেবকে দর্শন করিয়া তাঁহার সংস্পর্শে আসেন এবং ঐ ঘটনার পর হইতে তিনি দক্ষিণেশ্বর-মন্দিরে যাতায়াত করিতে থাকেন । তাঁহার অন্যান্য গুরুভাইদের সহিত মিলিত হইয়া তিনি কাশীপুরের বাগানে শ্রীরামকৃষ্ণদেবের অনেক সেবা করিয়াছিলেন । ১৮৮৬ সালে শ্রীরামকৃষ্ণদেবের মহাসমাধির পরে

কয়েকজন গুরুভাইয়ের সহিত সম্ভব হইয়া তিনি [বরাহনগরে] এক ভাড়াটিয়া বাড়ীতে শ্রীরামকৃষ্ণ সঙ্ঘের প্রতিষ্ঠা করেন। তিনি ও তাঁহার অন্যতম গুরুভাইয়ের প্রাণপাত পরিশ্রমে এই সংগঠন কার্য পরিচালনা করেন। পরে বেলেডে শ্রীরামকৃষ্ণ মঠের প্রথম যে কার্যপরিষদ স্বামী বিবেকানন্দের তত্ত্বাবধানে গঠিত হয়, তিনি উহার প্রথম সহকারী কার্যাধ্যক্ষ নির্বাচিত হন।.....”

English Translation :

‘**SWAMI NIRMALANANDA** was one of the **Antaranga Shishyas** [Intimate Disciple] and **Leela Sahachars** [Companion of Divine Play] of Sri Ramakrishna Paramahansa Dev. ... The pre-monastic name of Nirmalananda Swami was Tulasi Das Dutta. ... At the age of eighteen only, he met Sri Ramakrishna for the first time in the house of Balaram Basu at Bagh Bazar and came to His close touch. After this incident, he used to frequent to Dakshineswar Temple. Along with his other Brother-Disciples, he intensely served Sri Ramakrishna in Cossipore Garden House. In 1886, after the Mahasamadhi of Sri Ramakrishna Dey, he joined some of his Brother-Disciples in establishing Sri Ramakrishna Sangha in a rented house [at Baranagore]. He with another Brother-Disciple managed the organisation straining all the energies and exertions. Afterwards, he was elected as the first Assistant Secretary in the first Governing Body formed at Belur under the direction of Swami Vivekananda.”

48. **SWAMI VIVEKANANDA O RAMAKRISHNA SANGHA** (Swami Vivekananda and Ramakrishna Order, in Bengali)

BY

SM. SARALABALA SARKAR

Published in Bhadra, 1363 B.S., Aug-Sept. 1956 A.D.

By Bengal Publishers, Calcutta-12

Chapter—“**SRI RAMAKRISHNA SANGHER SUCHANA**” (Inception of Ramakrishna Order)

Pages 1-7

In this Chapter the Authoress has in several places mentioned the name of Tulsi Maharaj or Swami Nirmalananda as a Direct Monastic Disciple of Sri Ramakrishna amidst 17 Direct Monastic Disciples who were the First Order of Monks to establish the Ramakrishna Sangha.

Chapter — “**SWAMIJIR GURUBHRATRIBRINDA**” (Brother - Disciples of Swamiji).

Pages 8-16

In this Chapter too, the Authoress, while describing the loving relation of Swamiji with his Brother-Disciples, has clearly mentioned Tulsi Maharaj or Swami Nirmalananda as a Brother-Disciple of Swamiji.

Note : The Authoress, from her very young age, was intimately connected with Ramakrishna Sangha and has seen many of the Direct Disciples of Thakur and also witnessed the early stages of development of the Math and Mission. The celebrated historian Jadu Nath Sarkar in the Introduction has termed this Book as a 'mini-encyclopaedia of Ramakrishna Sangha' in view of various authentic facts, information and quotations furnished in it.

This treatise was started to be published in the celebrated Bengali Weekly "Desh" (vide the issue of 7 Falgun 1361 B.S. corresponding to 3rd week of March, 1955 A.D.) and incurred the displeasure of the Belur Math Authorities. Though stopped by their intervention, the spirited and undaunted Authoress subsequently published it in the form of Book. It has been included in her Complete Works, recently published in two volumes by Ananda Publishers.

49. **Kumudbandhu Sen on Swami Nirmalananda**
(Source : SWAMI NIRMALANANDA by
Swami Jagadishwarananda)

A devotee of Swami Vivekananda, a disciple of Swami Brahmananda, a close associate of all the Disciples of Sri Ramakrishna since the early days of Alambazar Math and a great litterateur of his time states:

“ ১৮৯৪ অথবা ১৮৯৫ খৃষ্টাব্দে আলমবাজার মঠে স্বামী নির্মলানন্দজীকে আমি অন্যতম মঠবাসী সন্ন্যাসীরূপে প্রথম দেখি ।.... আমরা যাইবার পর তিনি আমাদের সঙ্গে ধর্ম, শ্রীরামকৃষ্ণ ও স্বামী বিবেকানন্দ সম্বন্ধে আলাপ করিলেন । তিনি মঠের কার্য সম্পাদনে শশী মহারাজকে যথেষ্ট সাহায্য করিতেন । তিনি আমাদেরকে খুব স্নেহ করিতেন এবং আমরাও শ্রীরামকৃষ্ণের এই সাক্ষাৎ শিষ্যকে শ্রদ্ধা করিতাম ।..... স্বামীজী তাঁহাকে খুব ভালবাসিতেন এবং অন্যান্য গুরুভাইদের মত ব্যবহার করিতেন ।..... ”

English Translation :

“In the year 1894 or 1895, I first met Swami Nirmalanandaji at Alambazar Math as one of the Sannyasins residing there. After we

went there, he talked with us about religion, Sri Ramakrishna and Swami Vivekananda. He used to help Sashi Maharaj abundantly in the performance of the Math duties. He had great affection for us and we also used to pay respect to **this Direct Disciple of Sri Ramakrishna**. Swamiji loved him very much and behaved towards him like other Brother-Disciples."

50. SAMSDAD BANGALI CHARITABHIDHAN

(An Encyclopaedia of Biographical Sketches of
Eminent Personalities of Bengal, in Bengali)

Chief Editor : Sri Subodh Chandra Sengupta, M.A. Ph.D.

(Former Head Professor, English Department, Jadavpur University)

Editor : Sm. Anjali Basu

First Published in May, 1976

By Sahitya Samsad, Calcutta-9.

“নির্মলানন্দ স্বামী (?-১৯৩৯) বাগবাজার-কলিকাতা ।.....
পূর্বনাম-তুলসীচরণ [দত্ত] শ্রীরামকৃষ্ণ দেবের অন্যতম অন্তরঙ্গ শিষ্য ও
লীলা-সহচর । গুরুর মৃত্যুর পর কয়েকজন গুরুভাইয়ের সঙ্গে কাশীপুর
[বরাহনগর?] শ্রীরামকৃষ্ণ সঙ্ঘের প্রতিষ্ঠা করেন । বেলুড়ে স্থাপিত শ্রীরামকৃষ্ণ
মঠের প্রথম সহকারী কার্য্যাধ্যক্ষ নির্বাচিত হন । ১৯০৩-১৯০৬ খ্রিঃ পর্যন্ত
আমেরিকায় ধর্মপ্রচারে অভেদানন্দজীকে সাহায্য করেন । ১৯০৯ খ্রিঃ মহিশূর
রাজ্যে নবস্থাপিত শ্রীরামকৃষ্ণ আশ্রমের কার্যভার গ্রহণ করেন এবং ২৯ বছর
কাল দক্ষিণ ভারতের নানা স্থানে শ্রীরামকৃষ্ণ-বিবেকানন্দের ভাবধারা প্রচার
করেন । ... ”

English Translation :

“**NIRMALANANDA SWAMI** (? — 1939) Residence Baghbazar, Calcutta. ... Pre-monastic name — Tulasi Charan Dutta. One of the **Antaranga Shishyas** [Intimate Disciple] and **Leela Sahachars** [Companion of Divine play] of Sri Ramakrishna Dev. After the passing away of Guru, he together with some of his Brother-Disciples established Cossipore [Baranagore ?] Sri Ramakrishna Sangha. He was elected the first Assistant Secretary of the Sri Ramakrishna Math founded at Belur. From 1903 to 1906 he was in America assisting Abhedanandaji in preaching religion. In 1909, he took charge of the newly-established Sri Ramakrishna Ashrama at Mysore and for 29

years propagated Sri Ramakrishna— Vivekananda thought and ideal all over South India. ...”

51. VIVEKANANDA-SHISHYA SARATCHANDRER JIBONI
O RACHANAVALI

(Life and Writings of Vivekananda-Disciple Saratchandra)

BY

DR. SHIVAPADA CHAKRABORTY

Published in January, 1984 by Sri Brahmapada Chakraborty

15/1, Surya Sen Street, Calcutta-12

Page 10:

“কলকাতার মেট্রোপলিটান ইন্সটিটিউটে পড়বার সময়েই শরৎচন্দ্রের জীবনে প্রথম সাধুসঙ্গ লাভ হয়। ১৮৮৯ খৃঃ সাধু নাগমহাশয় তাঁকে প্রথম দক্ষিণেশ্বরে ও আলমবাজারে শ্রীরামকৃষ্ণ মঠে নিয়ে যান। সেখানে স্বামী তুরীয়ানন্দ, নির্মলানন্দ, নিরঞ্জনানন্দ প্রেমানন্দ, ত্রিগুণাতীতানন্দ, রামকৃষ্ণানন্দ, ব্রহ্মানন্দ প্রমুখ ঠাকুরের সন্তানদের সঙ্গে তাঁর পরিচয় হয়.....।”

English Translation :

“While studying at the Metropolitan Institute of Calcutta, Saratchandra first attained the company of the saints and ascetics in his life. In 1889, Saint Nag Mahashay took him to Dakshineswar and Sri Ramakrishna Math at Alambazar for the first time. There he made acquaintance with Swamis Turiyananda, **Nirmalananda**, Niranjanananda, Premananda, Trigunatitananda, Ramakrishnananda, Brahmananda and other **Santans (Disciples) of Thakur ...**”

Note : Dr. Shivapada Chakraborty, Professor of Rabindra Bharati University and Sri Brahmapada Chakraborty are the very worthy sons of Vivekananda-Disciple Sarat Chandra Chakraborty and what they have learnt from their illustrious father, have found place in the Book. It is interesting to note that Swami Nirmalananda had written the ‘Introduction’ after going through it thoroughly, and he did not make any attempt to omit Swami Nirmalananda’s name from the above passage, — which implied that he too knew the truth about his direct discipleship to Thakur.

52. SRI SRI RAMAKRISHNA LEELA ABHIDHAN
(A Comprehensive Encyclopaedia of All connected with the
Divine Play of Sri Ramakrishna, in Bengali)

BY

KALIJEEDAN DEVSHARMA

First Published in Magh, 1389 B.S., Jan-Feb, 1983 A.D.
by Karuna Prakashani, Calcutta-9

Pages 143-146:

In depicting the life and activities of Swami Nirmalananda, the Author expressly mentioned him to be a Direct Disciple of Sri Ramakrishna.

53. SRI SRI RAMAKRISHNA PARIKAR SMARANIKA
(Memorial Verses on Sri Ramakrishna and His Disciples, in Bengali)

BY

SRI DHIRENDRA KUMAR GUHATHAKURATA

In this Book of memorial Verses, after composition of devotional and lyrical poems on Swamis Vivekananda, Brahmananda, Premananda, Yogananda, Niranjanananda, Shivananda, Saradananda, Ramakrishnananda, Turiyananda, Trigunatitananda, — the Author wrote the following verse on Swami Nirmalananda, followed by similar compositions on Swamis Subodhananda and Vijnanananda, — clearly categorising all the above-named Seventeen Swamis as Direct Monastic Disciples of Sri Ramakrishna.

Page 18:

“নমি শ্রীনির্মলানন্দ নির্মল অন্তর ।
তুলসীর মত পুত তপস্বী শ্বর ॥
দাক্ষিণাত্যে প্রভু-নাম করেন প্রচার ।
তেজস্বিনী তেজগর্ভ বস্তুতা তাঁহার ॥
শৌর্য দাও, বীর্য দাও, দাওগো ভক্তি ।
তোমার চরণে মোরা জানাই প্রণতি ॥”

English Rendering:

“Salutation to Sri Nirmalananda, having a chaste heart,
As sacred as Tulasi (plant), the best ascetic.

He propagated the name of the Master in South India;
 Spirited were his speeches, full of fire.
 Give us strength, give us valour, give us devotion too,
 We all offer our pronams at your feet."

Note: Swami Nirlepananda, Swami Vedantananda and also 'Udbodhan' (issue of Magh, 1378 B.S., January, 1971) highly praised this Book.

54. Swami Nirmalananda in Malayalam Literature

(Dr. P. Achyuthan, M.A., Ph.D. Retd. Professor of English and a disciple of Swami Nirmalananda has very kindly furnished several excerpts, in English rendering, from original Malayalam literature, which highlight the position of Swami Nirmalananda in the hearts of the South Indians, besides portraying some valuable reminiscences and views.)

A. SRI NIRMALANANDA SWAMIKAL (A TRIBUTE)

EDITED BY

'THULASEE—TEERTHAM'

Published in December, 1964 from Palghat.

a) Pages 67-69

Tulsi Maharaj once narrated to the late P. Seshadri Aiyar (a disciple of Swami Brahmananda) how hard was the training received by him at the hands of Swami Vivekananda, "harder by far than what the Swamis here receive from me" but equally "flowing from love" and a concern for perfection in everything that a sanyasin does. "Many of us were unable to approach that awful task-master and even wanted to run away from him. Indeed, I did get away from him, unable to stand his sharp rebukes and severe punishments. 'Here are the ochre clothes you gave me' and dashed off to the calm refuge of my Gurubhai, Ramakrishnananda in Madras. ... He showed me Swamiji's telegram to him, 'Tulsi has absconded. If he is there, keep him there till I come.' I was in a fix, at once anxious and afraid to meet him. I had to stay at the Mutt under pressure from Sashi Maharaj, trembling at what terrible things Swamiji might say and do. Shortly he arrived and as soon as he saw me, he ran up to me and held me in a long embrace, bursting into tears. I too began to weep like a child. Then quietly he began to console me, 'Tulsi, I too feel that my punishments often cross the limits of endurance. But how can I help it since I have promised what Guru Maharaj has entrusted me to do. I have to be hard on you, chosen by Him as His instruments, for the fulfilment of His mission. Indeed, unnumbered are the torments I inflict on you;

but do you think that I do so because I have no feeling in heart ? Do you know with what high regard and deep affection I look upon my *gurubhais* like you ? These words of love broke down all my defences and tears of remorse rolled down my eyes. I was ashamed of my crossness and misunderstanding which instantly fled. I returned to Calcutta with Swamiji by the very next train. It was my swimming in the current of his blissful love."

b) Page 118

"It can doubtless be said that it was Swami Nirmalanandaji Maharaj whose blessings gave a direction and a goal in life to every member of my family. I could get initiation from Swami Shivananda, my mother from Swami Brahmananda and my brother could become Swami Tapasyananda (Vice-President of the Mission) only because of the boundless love and grace which flowed from Tulsi Maharaj, Swami Nirmalananda"—Sri K.P. Achutha Menon.

c) Page 105

A mother who went to Tulsi Maharaj to bow before him and touch his feet, tried hurriedly to snatch away her son who had by then crept on to Swami's lap. Preventing it Tulsi Maharaj said, "Tell him when he grows up, that he was fortunate to climb and sit on the lap of a disciple of Sree Ramakrishna Deva. That, perchance, might be enough for his spiritual progress." — Prof. S. Guptan Nair.

d) Page XIV

"Tulsi Maharaj showed perfect skill in everything he did. He trained his followers strictly, correcting advising and actually showing them how to do even the smallest bit of work. He used to say that, that was how Guru Maharaj trained them at Dakshineswar" — Swami Purushotthamananda of Vasishta Guha.

B. BHAKTA—PRIYA

A monthly journal of Guruvayur Devaswom.

Issue of September, 1989

'Bhakta-Priya' is the monthly journal of Guruvayur Devaswom with Swami Mridanandaji, President, Sri Ramakrishna Math, Trichur in its Editorial Board. In its issue of September, 1989, it published two articles on Sri Ottur Unni Nambudiripad the famous poet, who passed away a month or so earlier. They were written by well-known writers, Acharya C.P. Nair and Chovvallur Krishnan Kuthy who were attached

to Guruvayur temple but not to the Ramakrishna Order. In both the articles, a significant landmark in the life of Sri Ottur was pointed out as his association with and 'mantra—deeksha' from "Swami Nirmalananda, one of the foremost monastic disciples of Sree Ramakrishna Paramahansa and the builder of the Ramakrishna Movement in Kerala". (Page 37, Para 4 and Page 42, Para 6)

C. SARANAGATHI

(A collection of essays on religion and philosophy)

BY

SRI KUTTIKRISHNA MARAR

Published from Kottayam in April, 1976.

The late Kuttikrishna Marar was one of the recognised and celebrated scholars and literary critics of all times and he was a member of the Editorial Board that translated Swami Vivekananda's Works into Malayalam during Swamiji's Centenary in 1963. In his Book, SARANAGATHI, dealing with ethics, religion, and spirituality in a miscellany style, he writes on religious orthodoxy, intolerance and exclusiveness, — 'untouchability' in a word, — described by Swami Vivekananda as the besetting sin of Kerala, 'the lunatic asylum' for this very reason. "It is ironic", says Sri Marar, "the Ramakrishna Mission founded by Bhagavan Vivekananda, has now ostracised Tulsi Maharaj (Swami Nirmalananda), his intimate brother-disciple. He was not merely kept away a long distance from the Mission, but his very name came to be effaced/erased from the Ramakrishna — Vivekananda History and Literature!" (Page 44 in the essay entitled 'Rabid Rationalism').

Dr. Achyuthan concludes : "In spite of all neglect and antipropaganda, Swami Nirmalananda is still known to and remembered by the unprejudiced and enlightened public of Kerala as he was in truth — SRI RAMAKRISHNA'S DISCIPLE."

55. VISWACHETANAY SRI RAMAKRISHNA

(Life and Message of Sri Ramakrishna viewed
from various angles by World Thinkers)

Editors

Swami Prameyananda

Nalini Ranjan Chattopadhyaya

Swami Chaitanyananda

Published by Udbodhan Office in October, 1987
on the occasion of 150 Birthday Celebration of Sri Ramakrishna

A. "SAMASAMAYIK BANGLAR ADHYATMIK JEEBAN
GATHANE SRI RAMAKRISHNER PRABHAB"

(Influence of Sri Ramakrishna in moulding the Spiritual Life of
Contemporary Bengal)

BY

PRAFULLA KUMAR DAS

Head Professor, Department of History, Ramakrishna
Mission Residential College, Narendrapur.

Page 309 : "BHAKTER SAMAGAM—SRI RAMKRISHNER
PRABHAB"

(Arrival of Devotees - Influence of Sri Ramakrishna)

".....১৮৭৯ থেকে ১৮৮৫ পর্যন্ত যারা শ্রীরামকৃষ্ণের শিষ্যত্ব গ্রহণ করে
পরে সম্মাস নেন তাঁরা হলেন : (১) রামচন্দ্র দত্তের ভৃত্য বিহারের ছাপরা
জেলার অধিবাসী রাখতু রাম (স্বামী অদ্বুতানন্দ), (২) রাখাল চন্দ্র ঘোষ (স্বামী
ব্রহ্মানন্দ), (৩) গোপাল চন্দ্র ঘোষ (স্বামী অদ্বৈতানন্দ), (৪) নরেন্দ্রনাথ দত্ত (স্বামী
বিবেকানন্দ), (৫) তারকনাথ ঘোষাল (স্বামী শিবানন্দ), (৬) যোগীন্দ্রনাথ
রায়চৌধুরী (স্বামী যোগানন্দ), (৭) শশিভূষণ চক্রবর্তী (স্বামী রামকৃষ্ণানন্দ),
(৮) শরৎচন্দ্র চক্রবর্তী (স্বামী সারদানন্দ), (৯) কালীপ্রসাদ চন্দ্র (স্বামী অভেদানন্দ),
(১০) হরিনাথ চট্টোপাধ্যায় (স্বামী তুরীয়ানন্দ), (১১) হরিশ্রসন্ন চট্টোপাধ্যায়
(স্বামী বিজ্ঞানানন্দ), (১২) গঙ্গাধর গঙ্গোপাধ্যায় (স্বামী অখণ্ডানন্দ),
(১৩) সুবোধচন্দ্র ঘোষ (স্বামী সুবোধানন্দ), (১৪) নিত্যনিরঞ্জন ঘোষ (স্বামী
নিরঞ্জনানন্দ), (১৫) বাবুরাম ঘোষ (স্বামী প্রেমানন্দ), (১৬) তুলসী চরণ দত্ত
(স্বামী নির্মলানন্দ)*, (১৭) সারদাপ্রসন্ন মিত্র (স্বামী ত্রিগুণাতীতানন্দ)।".....

[সম্পাদকীয় মন্তব্য]

* "স্বামী নির্মলানন্দ শ্রীরামকৃষ্ণের শিষ্য ছিলেন কিনা সে সম্পর্কে যতভেদ
আছে।

[দ্রষ্টব্য : History of the Ramakrishna Math and Mission-
Swami Gambhirananda, Advaita Ashrama, Calcutta, 1st
Edition (1957), p 53]-সঃ "

English Translation :

"... From 1879 to 1885 those who assumed Discipleship of Sri
Ramakrishna and later embraced Sannyasa [Monasticism] were :
1. Servant of Ram Chandra Dutta coming from Chhapra district of
Bihar, Rakhtu Ram (Swami Adbhutananda), 2. Rakhal Chandra Ghosh
(Swami Brahmananda), 3. Gopal Chandra Ghosh (Swami
Advaitananda), 4. Narendra Nath Dutta (Swami Vivekananda),

5. Tarak Nath Ghosal (Swami Shivananda), 6. Jogindra Nath Roy Chowdhury (Swami Jogananda), 7. Sashi Bhusan Chakraborty (Swami Ramakrishnananda), 8. Sarat Chandra Chakraborty (Swami Saradananda), 9. Kali Prasad Chandra (Swami Abhedananda), 10. Hari Nath Chattopadhyaya (Swami Turiyananda), 11. Hari Prasanna Chattopadhyaya (Swami Vijnanananda), 12. Gangadhār Gangopadhyaya (Swami Akhandananda), 13. Subodh Chandra Ghosh (Swami Subodhananda), 14. Nitya Niranjan Ghosh (Swami Niranjanananda), 15. Baburam Ghosh (Swami Premananda), 16. **Tulasi Charan Dutta (Swami Nirmalananda)***, 17. Sarada Prasanna Mitra (Swami Trigunatitananda)."

(Editorial Note)

"*Whether Swami Nirmalananda was a Disciple of Sri Ramakrishna, there is difference of opinion about that. [vide : History of the Ramakrishna Math and Mission — Swami Gambhirananda, Advaita Ashrama, Calcutta, 1st Edition (1957), p 53] — Editor."

B. "SRI RAMAKRISHNA : PRACHYA O PASHCHATYER DRISHTITE"

(Sri Ramakrishna : In the Eyes of the East and the West)

BY

HARIDAS MUKHOPADHYAYA

Former Head Professor, Department of History,
Presidency College, Calcutta.

Page 718

" ১৮৭৯ থেকে ১৮৮৫ খ্রীষ্টাব্দের মধ্যে শ্রীরামকৃষ্ণের অন্তরঙ্গ পার্শ্বদেৱা-সতেরজন ত্যাগী তরুণ- যেমন, লাটু (অদ্ভুতানন্দ), তারক (শিবানন্দ), হরিনাথ (তুরীয়ানন্দ), রাখাল (ব্রহ্মানন্দ), নরেন (বিবেকানন্দ), যোগীন (যোগানন্দ), বাবুরাম (প্রেমানন্দ), বুড়ো গোপাল বা গোপালদা (অদ্বৈতানন্দ), নিরঞ্জন (নিরঞ্জনানন্দ), শরৎ (সারদানন্দ), শশী (রামকৃষ্ণানন্দ), হরিপ্রসন্ন (বিজ্ঞানানন্দ), সারদা (ত্রিগুণাতীতানন্দ), গঙ্গাধর (অখণ্ডানন্দ), কালী (অভেদানন্দ), তুলসী (নির্মলানন্দ) ও সুবোধ (সুবোধানন্দ) একের পর এক ঠাকুরের পতাকাতলে এসে মিলিত হলেন ।^১ নরেন্দ্রনাথ এদের দলপতি ।"

[পাদটিকা]

" ৭ ক্রিস্টোফার ইশারউডের Ramakrishna and His Disciples' গ্রন্থে [Advaita Ashrama, Calcutta, 2nd

Indian edition (1969), P 217-19] শ্রীরামকৃষ্ণের সম্মাসী শিষ্য বর্গের মধ্যে তুলসী মহারাজ (স্বামী নির্মলানন্দ) এর নাম অনুলিখিত রয়েছে। উদ্বোধন পত্রিকার ফাল্গুন ১৩৪২ (৩৮তম বর্ষ, ২য় সংখ্যা, পৃঃ ৩৩৫) ও উদ্বোধন কার্যালয় থেকে প্রকাশিত “স্বামী ব্রহ্মানন্দ” গ্রন্থে (১৩৫৫, পৃঃ ১১১) তুলসী মহারাজ ঠাকুরের সন্তান বলেই প্রদর্শিত হয়েছেন।*

*[সম্পাদকের মন্তব্য] এ সম্পর্কে মতভেদ আছে। বর্তমান গ্রন্থের ৩০৯ পৃষ্ঠার পাদটিকা দ্রষ্টব্য।—সঃ ”

English Translation :

“Within the years 1879 to 1885 A.D., the intimate Disciples of Sri Ramakrishna—Seventeen renouncing young men—namely, Latu (Adbhutananda), Tarak (Shivananda), Harinath (Turiyananda), Rakhal (Brahmananda), Naren (Vivekananda), Jogin (Jogananda), Baburam (Premananda), Buro Gopal or Gopal Senior (Advaitananda), Niranjan (Niranjanananda), Sharat (Saradananda), Sashi (Ramakrishnananda), Hari Prasanna (Vijnanananda), Sarada (Trigunatitananda), Gagadhar (Akhandananda), Kali (Abhedananda), **Tulasi (Nirmalananda)**, and Subodh (Subodhananda) one by one assembled under the banner of Sri Ramakrishna. 7 Narendra was their leader.”

[Foot Note]

“7 In Christopher Isherwood’s Book ‘Ramakrishna and His Disciples’ (Advaita Ashrama, Calcutta, 2nd Indian edition 1969, pp 217-219) among the monastic Disciples of Sri Ramakrishna, the name of Tulasi Maharaj (Swami Nirmalananda) has not been mentioned. In the monthly ‘Udbodhan’ of Falgun 1342 B.S. (38th Year, 2nd Issue, page 335) [already cited in item 33 of this Chapter] and in the Book ‘Swami Brahmananda’ (1355 B.S., page 111) published by Udbodhan Office [already cited in item 30 of this Chapter], Tulasi Maharaj has been mentioned as Thakur’s Disciple.*

[Editor’s Note]

* There is difference of opinion about this vide Foot Note at page 309 of this Volume. — Editor.”

Page 731:

“ ১৮৯৩ খ্রীষ্টাব্দে শিকাগো বিশ্বধর্ম সম্মেলনে স্বামী বিবেকানন্দের অভূতপূর্ব সাফল্য সারা ভারতে ও দুনিয়ায় আলোড়ন সৃষ্টি করে, ধীরে ধীরে গড়ে ওঠে রামকৃষ্ণ আন্দোলন। বিদেশে এই আন্দোলনের প্রথম স্তরে বিবেকানন্দের পদাঙ্ক অনুসরণ করে তাঁর যে সমস্ত গুরুভাই জীবন সঁপে দিয়েছিলেন, তাঁদের মধ্যে স্বামী সারদানন্দ, স্বামী অভেদানন্দ, স্বামী তুরীয়ানন্দ, স্বামী ত্রিগুণাতীতানন্দ ও স্বামী নির্মালানন্দের নাম বিশেষ ভাবে উল্লেখযোগ্য। ”

English Translation :

“The unprecedented success of Swami Vivekananda at the Chicago Parliament of Religions in 1893, created stir all over India and the world; slowly the Ramakrishna Movement built up. During the first stage of this Movement in the foreign lands, those **Brother-disciples of Swami Vivekananda** who following his foot-steps dedicated their lives for its cause,—the names of Swami Saradananda, Swami Abhedananda, Swami Turiyananda, Swami Trigunatitananda and **Swami Nirmalananda** are worth special mentioning.”

FINALE : This is probably the last appearance of Tulsi Maharaj or Swami Nirmalananda's name published as a Direct Monastic Disciple of Sri Ramakrishna or as a Brother-Disciple of Swami Vivekananda in any new publication under the control of Belur Math Authorities. For this, full credit goes to the historian-writers who did not make any compromise in this respect and also to the Editors who consciously allowed the Truth to be manifested,—though with a qualifying remark in the Foot Note 'there is a difference of opinion about this', making a reference to Swami Gambhirananda's opinion in his 'History of the Ramakrishna Math and Mission'.

In view of the enormity and preponderance of authentic evidences adduced in this Chapter in favour of the unassailable fact that 'Swami Nirmalananda or Tulsi Maharaj was a Direct Monastic Disciple of Sri Ramakrishna', it is left to the knowledgeable readers to give their considerate verdict about the weight, worth and value of this 'different opinion' of Swami Gambhirananda, which has not been substantiated anywhere with any acceptable proof, evidence, testimonial or authority, — documentary or otherwise.



CHAPTER III

FALSIFICATION OF 'HISTORY'

The antagonists and adversaries of Swami Nirmalananda, who had given birth to the allegation during the Bangalore Case that he was not a disciple of Sri Ramakrishna but of Swami Vivekananda, had in their minds the ultimate long-term design not only to banish him totally from the Order, but also, through assassination of his 'spiritual parentage', to erase his name permanently by any means from the Ramakrishna-Vivekananda Literature nay World as a Direct Monastic Disciple of Sri Ramakrishna. Initially, they had to remain contented, in general, by simply omitting his name silently from their 'various' publications. But the year 1957 witnessed a new move : Positive misstatements towards distortion of history first made their appearance in Swami Gambhirananda's 'History of Ramakrishna Math and Ramakrishna Mission' (1st edition, 1957) :

Chapter — INCEPTION

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"... And to this group came another ardent soul, Tulsi, who had seen the Master casually more than once, but had not associated with him intimately enough to be his disciple. At one ^eperiod of his life, he prided himself on being the first disciple of Swami Vivekananda, whose brother-disciples too looked upon him as such, though latterly he claimed to be a disciple of Sri Ramakrishna. However that may be, he was the last but one of those who formed the first group of monks of the Order that had seen the Master."

In the whole of the above statement, the only clause which is correct is 'And to this group came another ardent soul, Tulsi'; the rest could be dissected point by point to expose their unsubstantiality, incorrectness and untenability, — thus liquidating their veracity and credibility.

(a) Tulsi "had seen the Master casually more than once."

The word 'casually' had been introduced to reduce the importance and gravity of Tulsi's meetings with Thakur. In fact, Tulsi's first meeting with Sri Ramakrishna, — like that of His other Disciples, — was itself solemn, serious and sensational. And he had been

extremely fortunate and blessed to have the experience of and also to fall a prey to 'the curious and formidable supernatural powers' of the Master, who, in a rare moment, by using these through half a minute's look at him, possessed him completely. Description of this transcendent and life-transforming moment has been depicted beautifully in *LIFE OF SRI RAMAKRISHNA* published by Advaita Ashrama in 1925 and *THE LIFE OF RAMAKRISHNA* by Romain Rolland, — vide items 20 and 22 of Chapter II. During his 5/6 years' association with Sri Ramakrishna, Tulsi 'visited him often at Dakshineswar and Cossipore', — as clearly mentioned in His *LIFE*. Moreover, Sri Baikuntha Nath Sanyal, a direct disciple of Thakur, in his book 'Sri Sri Ramakrishna Leelamrita' (in Bengali) has stated that when others were not present and Thakur remained alone, Tulsi used to go to Him and drink His *Upadeshamrita* (ambrosia of precepts). Surely all these eventful and esoteric visits cannot be called 'casual'.

- (b) "but had not associated with him intimately enough to be his disciple."

The author has not mentioned wherefrom he has got this information, nor has given the reasons for arriving at such a conclusion. Inclusion of Tulsi's name in the list of '*Antaranga Bhaktas*' in the *KATHAMRITA*, Part I in Bengali and also in the list of 'His disciples ... that were near and dear to him' in *CONDENSED GOSPEL OF SRI RAMAKRISHNA* in English, both by Sri M., bear ample testimony of Tulsi's intimacy with Sri Ramakrishna (vide Items 14 and 15 of Chapter II). Besides, all the documentary evidences produced in Chapter II, falsify the above statement of the Author.

- (c) "At one period of his life, he prided himself on being the first disciple of Swami Vivekenanda..."

Not a single authentic instance or evidence could be traced of such utterance by Tulsi Maharaj. Actually, this is the product of some cleverly conceived propaganda (which had its origin in Bangalore Case and in Paresw Maharaj's evidence only, but absolutely unheard of prior to that), circulated by his antagonists amongst the then young monks, and therefore, this has no evidential value whatsoever. Tulsi Maharaj's letter dated 12th Chaitra, 1296 B.S. written to Narendranath (vide Item 17 of Chapter II) amply proves that he always regarded, right from the beginning obviously, Sri Ramakrishna as his Guru or Spiritual

Preceptor. Moreover, in his evidence on 11th January, 1935 at Bangalore case, **Tulsi Maharaj stated "I did not represent that I was the first disciple of Swamy Vivekananda and that he initiated me."** No proof or evidence, contrary to this declaration by Tulsi Maharaj, could be submitted by Paresi Maharaj in the Case. In their Humble Submissions, the Truth-Searchers have analytically shown that such statement by Tulsi Maharaj is not feasible.

- (d) "... whose [i.e. Swamiji's] brother-disciples too looked upon him as such, ..."

Letter written by Swami Saradananda to Swami Nirmalananda and also excerpts quoted from SRI SRI LATU MAHARAJER SMRITIKATHA and Swami Abhedananda's AMAR JEEBAN KATHA in Items 7, 8 and 9 respectively of Chapter II, wherein Swamis Saradananda, Adbhutananda and Abhedananda addressed Tulsi Maharaj as "Bhai" (Brother), are more than sufficient to disprove this statement. It is nothing but the Author's wishful thinking, — as he could not exemplify his statement.

- (e) "... though latterly he claimed to be a disciple of Sri Ramakrishna."

The aforementioned letter of 12th Chaitra, 1296 B.S. (i.e. 1890 A.D.) by Tulsi Maharaj, wherein by the words "Sri Sri Gurudev" he undoubtedly meant Sri Ramakrishna, clearly proves that Tulsi Maharaj regarded himself to be a disciple of Sri Ramakrishna from the very early period of his life, and not latterly.

- (f) "... he was the last but one of those who formed the first groups of monks of the Order that had seen the Master."

Though, undoubtedly Tulsi Maharaj was one of the first group of monks of the Order that had not only seen the Master, but were also initiated into spirituality by Him (as has amply been proved by now), he was not 'last but one' monk as stated by the Author.

We note from Swami Abhedananda's Autobiography AMAR JEEBAN KATHA, wherein is given an authentic account of embracing of monasticism by the Disciples of Sri Ramakrishna, that during third week of January, 1887, at first Narendranath, Rakhal, Niranjana, Sarat, Sashi, Sarada and 'others' took sannyasa together. Tarak did not join them at that time and took it sometime later. Latu and Jogin took sannyasa after their return from Vrindavan where they went with the Holy Mother immediately after Thakur's Mahasamadhi and stayed for one year, that is,

sometime during September, 1887. And we all know that Gangadhar took sannyasa in 1890 on his return from Tibet. Though Swami Abhedananda did not specifically mention Tulsi's name in his Autobiography, in all probability, Tulsi also embraced monasticism along with the first batch. At least, Sri Baikuntha Sanyal had said so. Had it been otherwise, Swami Abhedananda should have mentioned it, — as he did in case of Tarak, Jogin and Latu. Sri Mahendra Nath Dutta in his Book SRIMAT VIVEKANANDA SWAMIJIR JEEBANER GHATANABALI in Bengali (Part I, 2nd edition, 1363 B.S. Pages 202-203) wrote that he first met Tulsi Maharaj during summer of 1887 at Baranagore Math. Further the letter dated 8th January, 1890, of Swami Shivananda written to Gangadhar (Maharaj) mentioning their monastic names including Swami Nirmalananda definitely proves that Tulsi (Maharaj) embraced sannyasa before Gangadhar (Maharaj). All these are pointer to the fact that Tulsi embraced monasticism at least before Jogin, Latu, Gangadhar and Hariprasanna.

Chapter — A NEW ORDER IN TRAVAIL

Pages 311 — 312

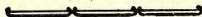
The Author here launches a tirade against Swami Nirmalananda and after giving a one-sided biased version about the confrontation between Swami Nirmalananda and the then Math Authorities, has put in black and white what was so long the cherished objective of the antagonists of Swami Nirmalananda :

"... the non-recognition of Swami Nirmalananda as a disciple of Shri Ramakrishna — which he was not — by the Belur authorities."

In jumping on to this 'conclusion', the Author has nowhere given any reason, ground, basis, logic or argument for so saying, obviously because he had not got any. As such, this conjecture has failed to become an acceptable, valid rational proposition for want of proof and factual data, but has succeeded only in falsifying the history and profaning the sacred literature. *

* Unfortunately, this Book by Swami Gambhirananda could not assume the dignified height and status of a 'History' in true and proper sense as it failed to represent many events with faithful impartiality and in true colour, and instead, has given information which are not only mistaken and misleading, but sometimes shock the knowledgeable readers' sense of reverence and decency. A few examples would prove this point : Great stalwarts like Brahmachari Ganendranath, Swamis Bhumananda, Asitananda, Baradananda, Chandreswarananda, Tripurananda and others who played no mean role in the development of Math and Mission at one or other stage, have not only

been painted in all black and in language which is not decent, — but also all their performances and achievements have totally been excluded, as they had to leave the Organisation on account of various conflicts and confrontations. Regarding distribution of twelve pieces of ochre cloth and rosaries at Cossipore Garden House, it has been stated in the Book 'One evening the master called the boys, put them through a certain ceremony, gave the pieces of cloth and rosaries to them.....'. This description is incorrect, as Thakur had neither 'put them through a certain ceremony', nor gave those cloth and rosaries to them Himself. He simply sanctified those by touch and asked Gopal Senior to distribute among His Disciples who were present there. Many authentic Books, like Swami Abhedananda's AMAR JEEBAN KATHA portray the correct description. Swami Yogananda did not pass away at Balamandir, as written in the Book. He breathed his last at 10/2, Bosepara Lane, Baghbazar, — a rented house (whose owner was Bhagyadhar Mullick) where the Holy Mother stayed before 'Udbodhan' was constructed. During 1929, why a great number of monks and house holder devotees, who so long served the Math and Mission extremely loyally, had dissociated themselves from Belur Math and established Vivekananda Mission, the correct and complete background and reasons thereof have not been given; instead, it gives only some vague and fanciful description suppressing the facts, and insultingly describing the respectable stalwarts as "disowned monks and the diehard dissident devotees". This has been exposed in the Book VIVEKANANDA PARIKAR KIRAN CHANDRA DUTTA O TATKALIN SAMAJ (meaning 'Vivekananda's adjutant-associate Kiran Chandra Dutta and the Contemporary Society) in Bengali written by Sanat Mukhopadhyaya and Manju Dutta and also in the Humble Submission of the Associate Truth-Searchers at the beginning of this Book. Last but not the least, the great achievements of Swami Abhedananda and Swami Nirmalananda in propagating Ramakrishna-Vivekananda Movement have not only been inadequately represented but also trivialised. There is no use multiplying these sorts of instances. Let future Historians and Research-Scholars analyse and judge how far the Book could be used as a dependable source-treatise.



CHAPTER IV

TRUTH CONCEALED AND CRUCIFIED

Particulars of omissions, alterations, mutations, obliterations etc. of statements, descriptions, or portrayals in original Publications of the Ramakrishna Math and/or the Mission and/or allied institutions regarding Tulsi Maharaj or Swami Nirmalananda made in the later publications thereof and also deletion & effacement of and misstatement & interpolation about the fact of his Direct Discipleship to Sri Ramakrishna in other publications of Ramakrishna-Vivekananda Literature under the control and direction of the Ramakrishna Math & Mission Authorities.

1. In the Album of Photographs published by Sri Ramakrishna Centenary Committee of Belur Math in 1936 on the occasion of the Centenary Celebrations of Sri Ramakrishna, the Photograph and bio-data of Swami Nirmalananda was excluded from the series of individual photographs along with their respective bio-data, of all the other Direct Disciples, monastic and lay, of Sri Ramakrishna.
2. **THE CULTURAL HERITAGE OF INDIA**, Sri Ramakrishna Centenary Memorial, Volume II, — published by Swami Avinashananda, Sectetary, Publication Sub-Committee of Sri Ramakrishna Centenary, Belur Math in 1937: In the Article **SRI RAMAKRISHNA AND SPIRITUAL RENAISSANCE** by Swami Nirvedananda, in page 523, where pre-monastic and monastic names of Sri Ramakrishna's Direct Disciples have been given, the name 'Tulsi (Swami Nirmalananda)' has been omitted.

It is very interesting to note that facing this particular page, the famous Group Photograph of Ten Direct Disciples of Sri Ramakrishna has been illustrated with the caption "An Early Group of Sannyasins of the Ramakrishna Order" but without names, which included Swami Nirmalananda second from right (vide Item 23 of Chapter II of this Book).

It is a great irony that the commencement of the concealment of truth about Swami Nirmalananda's Discipleship to Sri Ramakrishna

coincides with the Centenary Celebrations of the Epitome of Truth. Moreover, such act of sorrowful suppression of truth is totally inconsistent with the title, purport and spirit of the Book and the Article.

3. **THE DISCIPLES OF SRI RAMAKRISHNA**, published by Swami Pavitrananda, Advaita Ashrama, Mayavati, Almora, in the year 1943 : Swami Nirmalananda's biographical sketch is excluded from the short lives of monastic disciples of Sri Ramakrishna given in this Book.
4. **LETTERS OF SWAMI VIVEKANANDA**, 4th Edition, May, 1948, published by Swami Pavitrananda, Advaita Ashrama, Mayavati, Almora : At the end of the Book, short notes on the persons addressed to or mentioned in the letters have been given. It is written there "Nirmalananda Swami — a disciple of Swami Vivekananda. His pre-monastic name was Tulsi".
5. **SRI RAMAKRISHNA BHAKTA-MALIKA** by Swami Gambhirananda (in Bengali) Second Part, 1st Edition, 1359 B.S., 1952 A.D. Published by 'Udbodhan Office', Calcutta :

Page 3, Foot Note 1

Referring to **SHREE SHREE RAMAKRISHNA LEELA PRASANGA** by Swami Saradananda, 'Thakurer Divya Bhava O Narendranath', page 329 Foot Note (vide Items 2 and 3 of Chapter II), Swami Gambhirananda quotes as follows —

“ হরি ও গঙ্গাধর বাটিতে থাকিয়া তপস্যা ও মধ্যে মধ্যে আসা যাওয়া করিত । ”

English Translation : “Hari and Gangadhar practised tapas at home and came there at intervals.”

This quotation omits the name “Tulasi” between “Hari” and “Gangadhar” mentioned in the **LEELA PRASANGA** and evidently is not faithful. and with this, the most sacred hagiography in the Ramakrishna-Vivekananda Literature has been tampered with.

It is interesting to note in this connection that the name “Tulsi” still appears in print in the aforesaid Foot Note of the **LEELA PRASANGA** and also in its English Translation **SRI RAMAKRISHNA THE GREAT MASTER** published and sold to the public by their respective publishers under the Math and the Mission. Will the name be erased in the next editions making the sacrilege permanent?

Needless to mention, that Swami Nirmalananda's biographical

sketch does not find a place in this Book. In reviewing the Book on 29th Chaitra, 1359 B.S. (12th April, 1953 A.D.) Ananda Bazar Patrika was quick enough to take cognizance of this glaring exclusion and was highly critical in its comments :

“গ্রন্থকার স্বামী গম্ভীরানন্দ বেলুড মঠের একজন প্রবীণ সাধু ।ঠাকুরের ভক্তদিগের জীবনের নানা তথ্য বহু পরিশ্রমে সংগ্রহ করিয়া তিনি আলোচ্য গ্রন্থে প্রকাশ করিয়াছেন । ‘শ্রীশ্রীরামকৃষ্ণ কথামৃত’ পুস্তকে যে সকল ভক্তের নাম পাওয়া যায় তাহাদের অনেকের জীবনী এই পুস্তকে দেওয়া হয় নাই । গ্রন্থকার বলেন—‘উপাদানাবাধে এবং গ্রন্থকলেবর বৃদ্ধির ভয়ে আরও কয়েকটি অমূল্য জীবনী ইহাতে সন্নিবিষ্ট হয় নাই ।’ সুতরাং গ্রন্থখানি যে অসম্পূর্ণ রহিয়া গিয়াছে এই বিষয়ে সন্দেহ নাই । শ্রীরামকৃষ্ণের প্রত্যক্ষ শিষ্যগণের অন্যতম আমেরিকায় বেদান্ত প্রচারক ও দাক্ষিণাত্যে দীর্ঘকালব্যাপী শ্রীরামকৃষ্ণের বার্তাবহ স্বামী নির্মালানন্দের জীবনীও বাদ পড়িয়াছে । তাঁহার জীবনীর উপাদানের অভাব অবশ্যই নাই এবং গ্রন্থকলেবর বৃদ্ধি ভয়ে ইহা বাদ দেওয়াও সম্ভব নহে । যাহা হউক শেষোক্ত কারণে যে সকল অমূল্য জীবনী এই গ্রন্থে স্থান পায় নাই সেগুলি সন্নিবিষ্ট করিয়া ইহার তৃতীয় ভাগ প্রকাশ করা বাঞ্ছনীয় মনে করি ।.....”

English Translation :

“... The Author Swami Gambhirananda is a senior monk of the Belur Math. After collecting, with great toil, various facts of lives of Thakur's devotees, he has published those in the Book under review. Of all the names of the devotees that could be found in ‘Sri Sri Ramakrishna Kathamrita’ [Gospel of Sri Ramakrishna], lives of many of them have not been given in this book. The Author says, — ‘for want of materials and fearing enlargement of the volume, some more invaluable biographies have not be inserted in it.’ Therefore, that the Book remains incomplete, there is no doubt about it. **One of the Direct disciples of Sri Ramakrishna**, a preacher of Vedanta in America, and a missionary of Sri Ramakrishna's message in South India for a long period, — **Swami Nirmalananda's** biography has also been excluded. Surely, there is no dearth of materials of his life, and it is not also just and proper to omit his biography fearing enlargement of the volume. However, for the last-mentioned reason, the invaluable lives that could not find place in this Book, — it is felt desirable that those should be arranged and published in its third part. ...”

The knowledgeable but unsuspecting Reviewer perhaps could not visualise that this exclusion of Swami Nirmalananda's life-

sketch is not an unwillful omission but a deliberate and planned commission with a view to permanently obliterating his name from the Ramakrishna-Vivekananda Literature as a Direct Monastic Disciple of Sri Ramakrishna.

6. The same 'omission' as in item 4 above appears in the same quotation given at the bottom of the Pictorial Drawing of the Cossipore Garden House displayed there in its Ground Floor Southern Room.
7. LIFE OF SRI RAMAKRISHNA, 11th Impression, April 1983; published by Swami Ananyananda, Advaita Ashrama.

Page 372

- (a) "... Tulasi understood that the Master wished to be regarded in that light by him...."

The sentence in the original 1925 editon has been *altered* here, particularly the words "to accept him in that light" have been replaced as above, — thus changing the original import.

- (b) The new sentence "After the passing of the Master, he [Tulasi] renounced the world" appears here to the deletion of the original sentence "He became a devotee of Sri Ramakrishna and visited him often at Dakshineswar and Cossipore" of 1925 edition.

This deletion has become necessary firstly, to blot out Tulasi's intimacy with and discipleship to Thakur, and secondly, to exclude his name from the band of Thakur's young disciples who 'formed themselves into a brotherhood' and served Him at Cossipore Garden. This exclusion has already been illustrated in itmes 5 and 6 above and is also shown in the immediately following sub-paragraph. .

Page 440

Foot Note 1

- (c) After mentioning the names of twelve devotees and Sarada, — as in original 1925 edition, — it has been stated "Hari and Gangadhar came at intervals and practised Tapasya at home" — thus omitting the name 'Tulasi' which was very much there in the original edition.

It is curious to note indeed that in page 459 (Chapter 'After the Passing') the names 'Tulasi' and 'Nirmalananda' have been retained both in the main text and also in the Foot Note without any change whatsoever, at it was in the original edition (pages 756—757). For comparing with relative and relevant excerpts of original 1925 edition of the book please refer to Item 20 of Chapter II.

8. (a) **THE LIFE OF SWAMI VIVEKANANDA** by His Eastern and Western Disciples (in one Volume), 6th Edition April, 1960; published by Swami Gambhirananda, Advaita Ashrama, Mayavati.

Chapter XI — Cossipore and the Passing of the Master

Page 129: In the Foot Note it is stated "Hari and Gangadhar would come at intervals and practise Tapasya at home" — omitting the name of 'Tulsi' from what was originally written in the 2nd Edition (1933) of the Book published by Swami Vireswarananda (vide Item 21 of Chapter II). Incidentally, this is also another instance of deliberate misquotation of Swami Saradananda's **LEELA PRASANGA**. Chapter XIII — The Itinerant Days: The Northern Tirthas
Page 168: Here the pre-monastic as well as monastic names of the 16 Direct Disciples of Thakur have been given, — omitting 'Tulasi' and 'Nirmalananda' from the list originally given in the 2nd Edition (1933) of the Book.

It is surprising, however that in Chapter XII — ('The Baranagore Math'), Page 160: The name 'Tulsi' remained in tact without being omitted.

This Book is a typical example of how Tulsi Maharaj or Swami Nirmalananda's name is slowly but systematically removed from original authentic Publications in their later editions without letting the readers realise that this is being done in a positive planned manner, and deliberately too.

- (b) **THE LIFE OF SWAMI VIVEKANANDA** by His Eastern and Western Disciples — Volume I, 5th Edition, August 1979; published by Swami Ananyananda, Advaita Ashrama, Mayavati.

Chapter 12 — The Baranagore Math

In Page 197 the following interpolations have been made:

".....Another name which should be mentioned is that of Tulsi. He had seen the Master more than once, but had not associated with him intimately enough to be his disciple. At one period of his life he prided himself on being the first disciple of Swami Vivekananda, and the Swami's brother disciples too looked upon him as such: but later on he claimed to be a disciple of the Master. He joined the Baranagore Math probably sometime in the summer of 1887."

The above lines were not in existence at all in the earlier editions of the Book and have been inserted afresh in 1979 by the then Belur Math Publication Authorities, — as surely none of the Eastern and Western Disciples of Swami Vivekananda was alive in 1979.

Challenging this unethical, unjust, unauthorised and impious interpolation, — for which neither any justification nor any reason has been given, — a letter dated 19th November, 1985, was sent to Swami Ananyananda vide letter no. 12 in Chapter VII.

This interpolation is a reproduction of Swami Gambhirananda's own far-fetched basis-less opinion stated in his 'History of the Ramakrishna Math and Mission', page 53 (1st edition, 1957) and also in his 'Yuganayak Vivekananda', Part I, page 216 (a biography of Swamiji in Bengali, 3rd edition, 1977, published by 'Udbodhan' Office).

It is indeed curious to note that in Page 306 of the Book, Swami Sadananda has been mentioned as "Swamiji's first sannyasi disciple".

9. THE LIFE OF RAMAKRISHNA by Romain Rolland; Ninth Impression, 1974, published by Swami Budhananda, Advaita Ashrama, Mayavati.

- (a) The name 'Swami Nirmalananda' has been omitted from the list of direct disciples (living in 1928) given in Foot Note 1 of Page 19 of PRELUDE. (Ref. Item 22 of Chapter II.)

This is yet another instance of how a world-renowned sacred hagiography written by a sagacious savant has been tampered with, — obviously without any authority.

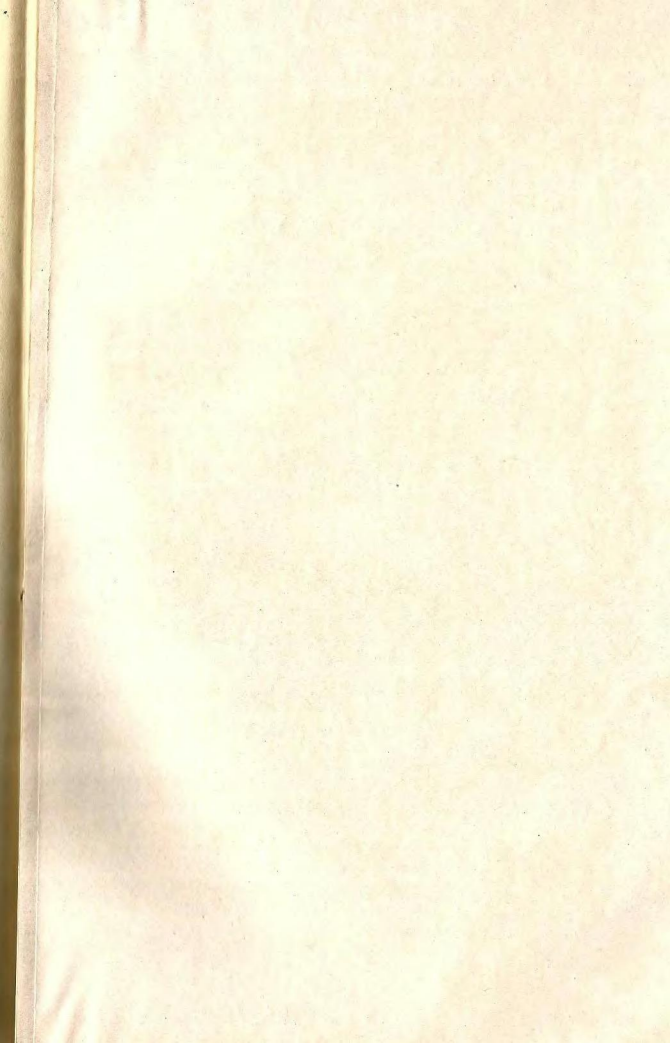
- (b) In page 181 of this later impression, the name 'Tulsi Charan Dutta,.....(later Nirmalananda)' is retained in serial 24 of the List of 25 Direct Disciples of Sri Ramakrishna. But in the same page, in Foot Note 1 it has been mentioned by the Publisher: "Swami Nirmalananda, though he met Sri Ramakrishna, was actually a disciple of Swami Vivekananda." But neither any basis, nor any reason for this newly found theory has been given anywhere.

Truth-loving readers and research Scholars will be glad to know that the current editions of LA VIE DE RAMAKRISHNA are page-for-page the same as the original edition of 1929. The reason

for the French edition remaining unchanged and unpolluted is because the publisher, M/s. Editions Stock, is not under the control of the Authorities of the Math and Mission.

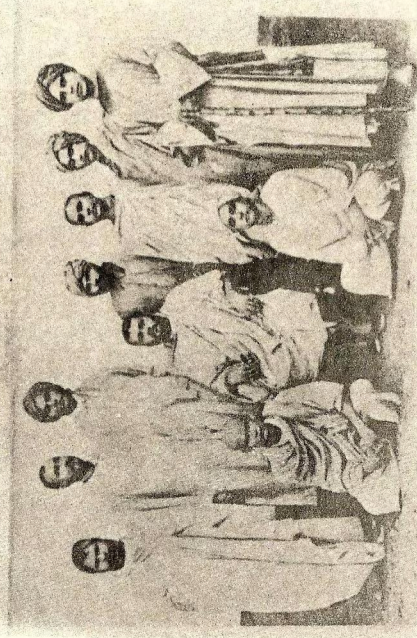
10. The Group Photograph of Ten Direct Monastic Disciples of Sri Ramakrishna taken at the jetty on the occasion of Swami Abhedananda's departure for England in 1896 (Vide Item 23 of Chapter II.), has been reproduced in SWAMI VIVEKANANDA IN THE WEST — Volume IV by Marie Louise Burke (published by Swami Ananyananda, President, Advaita Ashrama, Mayavati in 1986) facing page 416. While in this Illustration the names of nine Disciples have been mentioned, for Swami Nirmalananda standing second from right, the word 'unknown' is written. This is a deliberate suppression of truth by the Belur Math and the Advaita Ashrama Authorities as they did not disclose the identity of Swami Nirmalananda to this venerable and great Research-Scholar despite her enquiry, — probably apprehending that she will not compromise with untruth. For our readers, this 'suppressed version' of the Photograph has been illustrated. The Authoress's letter dated May 10, 1990, in this connection is given in Appendix B.
11. Photo of Swami Nirmalananda, appearing in the Composite Group Photographs of Sri Ramakrishna, Sri Mā and 17 Direct Monastic disciples of Thakur published and sold to the public by Belur Math and Advaita Ashrama till about the year 1962-63, has been dropped from the later publications of composite group photographs of (other) Direct Monastic Disciples of Sri Ramakrishna by institutions under the Math and Mission. Reference: Item 24 of Chapter II.
12. The Copper Plate, engraved with, inter alia, the names of 17 Direct Monastic Disciples of Sri Ramakrishna, — which was laid inside the original foundation of the Belur Temple on 13th March, 1929, — had to be lifted along with the foundation-stone on the advice of M/s. Martin Burn for engineering reasons, and re-laid at a new spot further westwards in August, 1934.
At that time, Swami Omkarananda (Ananga Maharaj) with an iron rod tried to scrape the name of Swami Nirmalananda from the Copper Plate but succeeded in making some scratch marks only. Swami Tripurananda* was an eye-witness of this incident and narrated it to the present writer.

* A Disciple of Swami Brahmananda



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A GLARING EXAMPLE OF SUPPRESSIO VERI.
BUT CAN TRUTH BE SUPPRESSED?

(Photograph published in Marie Louise Burke's
SWAMI VIVEKANANDA IN THE WEST — NEW DISCOVERIES.
Vol. IV — vide Item 10 of Chapter IV).

Some Direct Disciples of Sri Ramakrishna, Calcutta, 1896
Standing, left to right : Swamis Adbhutananda, Yogananda, Abhedananda, Triganananda, Tamsaranda, unknown
Niranjanananda ; seated in chair : Swami Brahmananda ; seated on floor : Swamis Subhothananda and Akhandananda.
The occasion for this group photograph was the departure of Swami Abhedananda for England. The story is that the
seat of honor was supposed to have been his, but Swami Brahmananda, arriving before the honoree, naturally assumed
the chair to be his. No one corrected him.

Another eye-witness was Swami Chinmayananda (pre-monastic name Sri Kunhirama Pathiyar) who wrote a letter to Swami Vishadananda (President, Sri Ramakrishna-Niranjan Ashrama, Ottapalam, Kerala) describing this deplorable event. Swamini Chidananda, a disciple of Swami Nirmalananda, writes in her letter to us:

"We remember Swami Vishadanandaji showing us a letter of Swami Chinmayananda (who had since left the Ramakrishna Mission). In that letter he had written that he was an eye-witness of the scene, when the name of Srimat Swami Nirmalanandaji was scored off from the Copper Plate in which the names of all direct disciples of Sri Ramakrishna had been carved, after taking it out from the foundation of the Belur Math building and replacing it afterwards, with the mark of scoring, which can be seen even now."

13. Various changes effected in the later editions etc. of THE GOSPEL OF SRI RAMAKRISHNA written by Swami Nikhilananda in 1942 (for the original edition, please refer to item 29 of Chapter II).
- (a) RAMAKRISHNA: PROPHET OF NEW INDIA — (Abridged from the 'Gospel of Sri Ramakrishna') by Swami Nikhilananda. Published by Harper and Brother, Publishers, New York London in 1948. Printed in the United States of America.

Chapter 13: AFTER THE PASSING AWAY

Page 262

".....Hari, at first only a visitor to the monastery, soon embraced the monastic life and thus completed the list of Master's sannyasi disciples." (For Foot Note 1, see below)

Here the name "Tulasi" is omitted, which was mentioned after "Hari" in the original edition.

Foot Note in page 262:

In Foot Note 1, after mentioning of the pre-monastic as well as monastic names of the Master's 15 (fifteen) disciples, — as against 16 (sixteen) including "Tulasi Swami Nirmalananda" clearly stated in the original edition, — the following new lines appear:

"Tulasi, a young man of Baghbazar, had visited the Master a few times both in Calcutta and in Dakshineswar, and received his blessings. Now he began to frequent the monastery and soon became one of its members. Formally initiated

into the spiritual life by Swami Vivekananda, Tulasi also renounced the world and took the name of Swami Nirmalananda."

As already stated earlier, that by refusing to join the clique against Tulsi Maharaj, and by undauntedly and openly professing in his celebrated Book the Truth that Tulsi Maharaj was a Disciple of Sri Ramakrishna, Swami Nikhilananda had made himself a prime target of the antagonists of Tulsi Maharaj for mending. And it also became necessary for them to propagate among the western devotees and readers their own theory about Tulsi Maharaj's discipleship by reversing what has been stated in the 'Gospel of Sri Ramakrishna'. The outcome of this design is the publication of this Book. But several questions may arise in the minds of the readers in this connections: why the Book has been given a different name? why it was not published from Ramakrishna-Vivekananda Center, New York like the original and instead published through a private publisher whose address had not been given in the Book? who sponsored the publication? why the famous emblem of the Ramakrishna Order was not there? — and the like.

Carefully considering the total background, particularly the original stand of Swami Nikhilananda, it becomes apparent that whatever subsequent reversal about discipleship of Swami Nirmalananda is found in the later versions and/or editions of this Book during the life time of this erudite scholar, has presumably been done under duress, — in accordance with the 'whip' enforced by the Authorities.

- (b) **THE GOSPEL OF SRI RAMAKRISHNA** by the same Author, Indian Edition, Published by Sri Ramakrishna Math, Mylapore, Madras in 1947 — Second Edition.

The elaborate INTRODUCTION of the original 1942 edition, — where Tulsi Maharaj or Swami Nirmalananda's name has been described as Sri Ramakrishna's Direct Monastic Disciple in three places, — has totally been omitted.

Page 968

The original text in Page 976 of the 1942 edition, namely, "Hari and Tulasi, at first only visitors at the monastery, soon embraced the monastic life and thus completed the list of

the Master's sannyasi disciples", is altered and replaced by the following:

"Two other devotees of the Master, Hari and Tulasi, frequently visited Narendra and his monastic brothers. After sometimes they finally joined the monastery."

Moreover, the Foot Note 1 giving 'the monastic names of the Master's intimate disciples who renounced the world soon after his death' including Swami Nirmalananda in the original Book, is totally omitted in this edition.

- (c) Same Book — Sixth Edition 1974

Page 972:

Even the above version is further revised, totally excluding the name of 'Tulasi':

"Hari who was at first only a visitor at the monastery, soon embraced the monastic life and thus completed the band of the Master's sannyasi disciples."

- (d) Same Book — Abridged Edition of 1970 published by Ramakrishna-Vivekananda Center New York.

Page 524-525:

The statements made in Page 262 of 'Ramakrishna: Prophet of New India' (see 12(a) above) have been reproduced here.

- (e) Same Book — First Impression, January 1981 published by Sri Ramakrishna Math, Mylapore, Madras-1.

We have already stated in the Note under Item 30 of Chapter II that the 7th Edition of the Book published in 1980 is, in toto, an exact reproduction of the original 1942 American Edition. How Truth has made its dazzling manifestation once again, is difficult to interpret! But as soon as it was detected, corrective steps were attempted to be taken in this 1981 edition. But Truth can never be suppressed totally and this edition is a glaring example of this maxim.

In pages 55 and 69 of INTRODUCTION, the name "Tulasi" and "Swami Nirmalananda" is mentioned as Monastic Disciple of Sri Ramakrishna. But from page 63, the short biographical sketch of "Tulasi" (which was given in the original 1942 American edition and also in the 7th Indian

edition of 1980 alongwith that of "Sarada") has been omitted. It is interesting to note that, in the INDEX, page 1062, his reference is mentioned as "Tulasi 63".

Furthermore, in Page 976 of the Chapter AFTER THE PASSING AWAY, the name "Tulasi" and "Swami Nirmalananda" has been omitted from the main text as well as from the Foot Note.

Readers have already noted from Item 30 of Chapter II that the 8th Edition of 1985 of this Book is also an exact reproduction of original 1942 American Edition without any omission of Tulsi Maharaj or Swami Nirmalananda's name whatsoever. So Truth has appeared once again with full glory in 1985 Edition.

- (f) Same Book but published in two continued Volumes by Sri Ramakrishna Math, Mylapore, Madras : Volume I — Ninth Impression, 1988 and Volume II — Ninth Edition 1989.

This is yet another sparkling example of concealment as well as manifestation of Truth : In pages 55—56 of INTRODUCTION where names of the Monastic Disciples of Sri Ramakrishna have been given, the name Tulasi or Swami Nirmalananda has been dropped. Similarly, in page 63, the short biographical sketch of Tulasi has been omitted, although in the Index at the end of Vol. II, in page 1062 his reference as "Tulasi 63" still exists. In page 69, after the names Hari and Gangadhar, name of Tulasi is retained. Finally in the Chapter 'After the Passing Away' in Vol.II at page 976, the name 'Tulasi' is mentioned still in the main text and also 'Tulasi .. Swami Nirmalananda' in Foot Note 1.

14. HISTORY OF RAMAKRISHNA MATH AND MISSION by Swami Gambhirananda First Edition, 1957, published by the Author himself from Advaita Ashrama, Mayavati, Almorah.

The basis-less misstatements made by Swami Gambhirananda about the Discipleship of Swami Nirmalananda have already been dissected and discussed in details in Chapter III.

15. The name of Swami Nirmalananda printed in the 1st Edition of the Booklet published on the occasion of the Convention of the Ramakrishna Math and Mission in 1980, along with other Direct

Disciples of Sri Ramakrishna, who attended the First Convention of the Ramakrishna Math and Ramakrishna Mission which was held in 1926, was blurred with black ink; and in its second edition, circulated next day, the name of Swami Nirmalananda was totally omitted and excluded.

16. THE SWAMI IN AMERICA: A HISTORY OF THE RAMAKRISHNA MOVEMENT IN THE UNITED STATES, 1893—1960 by Carl T. Jackson. Published in 1977 by University Microfilms International Ann Arbor, Michigan and London, England:

In pages 231—232 of the Book, nice details of Swami Nirmalananda's work in America during his short stay for three years (1903—1906) have been given.

In Foot Note 45 of page 231 it is written —

"45 For the major details of his life see his obituary in the Vedanta Kesari, Vol. XXV (June, 1938), P. 80 and Gambhirananda, History of the Ramakrishna Math and Mission, P. 53 and passim. Swami Jagadiswarananda, 'Swami Nirmalananda in America', Modern Review, Vol. XCIX (March, 1956), pp. 229-31, provides an account of his stay in America. He was among the select group of early monastics who had known Ramakrishna directly."

The last line of the Foot Note is specially noteworthy inasmuch as in describing the identity of Swami Nirmalananda, the author opted to follow Swami Gambhirananda's statement in preference to Swami Jagadiswarananda's assertion that Swami Nirmalananda was one of the six Direct Monastic Disciples of Sri Ramakrishna who went to America for propagating the message of their Guru Sri Ramakrishna (vide publication cited under Item 40 of Chapter II). However, the author definitely sensed the controversy and that was why he was careful enough not to declare Swami Nirmalananda as disciple of Swami Vivekananda.

It is really unfortunate that dearth of knowledge of Bengali language often stands as a great handicap for the Western Scholars, Researchers and Truth-Seekers to make intensive as well as extensive study of the Ramakrishna-Vivekananda Literature, particularly the old original and authentic publications, for ascertaining Truth. As a result they have to bank on books like 'History of Ramakrishna Math and Mission', which, as we have already shown, has never become a 'History' in its true sense, — as it failed, in many respects, to attain the perfection that makes a History worth its

name. Consequently, the doctoral dissertations like the above Book, often become full of misguided misinformation, as would be evident from the following comments made by the Author in page 232 Foot Note 47:

"47 ...In the 1920's, however, he [Swami Nirmalananda] broke with the leadership of the Order and led a secessionist movement. See Gambhirananda, History of the Ramakrishna Math and Mission, pp 311-312."

Had the complete background and also records of the Bangalore Case of 1930 been known to the Author, more cautious comments would have emerged. In case of any doubt or controversy, the Western litterateurs often make reference to the Math and Mission Centres seeking clarifications. That help them very little, as even the most outspoken truth-abiding In-charges of the Centres who know the Truth, have to remain tight-lipped for organizational discipline and whip, though their hearts torment.

17. VIVEKANANDA O SAMAKALIN BHARATBARSHA (Swami Vivekananda and the Contemporary India — in Bengali) by Prof. Shankari Prasad Basu, Vol. IV; 3rd Impression, Magh, 1393 B.S., 1987 A.D.

Chapter 24 — RAMAKRISHNA MISSION:
RAMAKRISHNA ANDOLAN (Movement)

Page 73:

After mentioning how the disciples of Sri Ramakrishna, and brother-disciples of Swami Vivekananda like Swamis Yogananda, Brahmananda, Ramakrishnananda, Shivananda, Turiyananda Premananda, Saradananda and Abhedananda joined the Movement initiated by Swami Vivekananda, it has been stated —

"শ্রীরামকৃষ্ণের অপর শিষ্যগণ বা দর্শনধন্য সন্ন্যাসীগণও স্থির থাকতে পারলেন না। স্বামী ত্রিগুণাতীত বা স্বামী নির্মলানন্দ বা স্বামী বিজ্ঞানানন্দ,— এরা সকলেই বিরাট ভূমিকা নেবেন রামকৃষ্ণ আন্দোলনে।"

English Translation:

"Other Disciples of Sri Ramakrishna or the Sannyasins who were fortunate having seen Him, could not remain quiet. Swami Trigunatita or Swami Nirmalananda or Swami Vijnanananda, — all of them will play great role in the Ramakrishna Movement."

Of the three names mentioned here, there is no controversy at all about Swami Trigunatita and Swami Vijnanananda's discipleship to Thakur. Evidently, the author does not want to put Swami Nirmalananda in that category and hence the obvious deduction

is that this distinctive, qualifying and ingenious remark "*Darshan-Dhanya*" or "*fortunate having seen*" has been introduced to apply subtly for Swami Nirmalananda.

Nevertheless, the author has paid glowing tribute to Swami Nirmalananda for his revolutionary and glorious acts and deeds (vide Vol.III pages 510—511, and Vol.VII pages 453 of his same Book). In the process, he has given reference to the Census Report of Govt. of India, 1931 and must have seen that in it Swami Nirmalananda has clearly been described as a 'direct disciple of Sri Ramakrishna' (vide Item 43 of Chapter II). He has also given reference to the Sanskrit Welcome Address of Mahakavi Kumaran Asan in honour of Swami Nirmalananda (vide Item 45 of Chapter II), — wherein the poet used the words "...antevasi .. Paramahamsasya" which clearly and straightforwardly means "disciple of Sri Ramakrishna" (though the author, without quoting this original expression, has interpreted it differently in his Book to mean "received education from Sri Ramakrishna"). Further, besides his vast study in Ramakrishna-Vivekananda Literature, this great research-scholar has also seen minutely "Swami Nirmalananda — His Life and Teachings", wherefrom he has extensively quoted, and also the Bengali Biography "Swami Nirmalananda", personally presented to him by the present writer, — wherein many proofs of Swami Nirmalananda's Direct Discipleship to Thakur are recorded. Yet he fights shy of clearly proclaiming him as such and, instead, applied the adjunct "*Darshan-Dhanya*" following in the foot-steps of Swamis Amriteswarananda and Gambhirananda.

It would not be out of place to mention that the present writer wrote two personal letters to him dated 1st Baishakh, 1391 B.S. (14th April, 1984) and 23rd October, 1984 furnishing many facts and documents about Swami Nirmalananda's direct discipleship to Thakur and also requesting him to help establishing Truth, which is the first and foremost avowed objective of great researchers. Unfortunately, he never replied to those letters and what has been done for the cause of the Truth, is illustrated above. The reason seems obvious: Once the Neville Cardus of Bengal, Prof. Basu could become an authoritative writer in the field of Ramakrishna-Vivekananda Literature through unstinted help and patronage from the Authorities of the Math, — which he himself has admitted. This gratefulness, together with the fact of his discipleship to Swami Omkarananda or Ananga Maharaj, — a hardened

antagonist to Swami Nirmalananda, (as we have already noted and as told by Tulsi Maharaj himself in his evidence in the Bangalore Case), must have stood in the way of his openly and unambiguously declaring the truth about Swami Nirmalananda's Discipleship of Thakur.

Another great scholar-writer in this field told the present writer rather apologetically, "We all know very well that Swami Nirmalananda was a Direct Monastic Disciple of Sri Ramakrishna, but cannot publish that openly lest the Belur Math Authorities become displeased with us." It is no wonder that favour-seekers often have to follow helplessly the directive of the giver, even against their own conscience and conviction.

We have given a few illustrations above wherein Truth about Swami Nirmalananda's Direct Discipleship to Sri Ramakrishna has been trampled. There may be hundred more beyond our knowledge. To mention a few noteworthy ones : (a) **THE ETERNAL COMPANION** by Swami Prabhavananda; (b) **RAMAKRISHNA AND HIS DISCIPLES** by Christopher Isherwood; (c) **GOD OF ALL, SRI RAMAKRISHNA'S APPROACH TO RELIGIOUS PLURALITY** by Claude Alan Stark; (d) **THE APOSTLES OF SRI RAMAKRISHNA** by Swami Gambhirananda; (e) **VIVEKANANDA — A BIOGRAPHY IN PICTURES*** — published by Advaita Ashrama; (f) **SRI RAMAKRISHNA — A BIOGRAPHY IN PICTURES** — published by Advaita Ashrama,



* The readers will be interested to know that in this Book Swami Sadananda has been described as "Vivekananda's first disciple". In fact, in many Books published even now-a-days by the Math and the Mission, Swami Sadananda or Gupta Maharaj is described as the "first sanniyasi disciple of Swami Vivekananda".

CHAPTER V

SWAMI NIRMALANANDA ON HIS OWN DISCIPLESHIP TO SRI RAMAKRISHNA

Like all other Disciples of Sri Ramakrishna, Swami Nirmalananda never uttered details of his initiation into spirituality or *Mantra Diksha* by Sri Ramakrishna except once only and that too at the earnest insistence and humble entreaties of late Kiran Chunder Dutt — the revered and illustrious father of the present writer. He always considered this bond of Guru-Shishya relationship as extremely secret and personal and was highly reticent about it. We first see him opening his mouth in this connection, and that too in a very reserved way, when Swami Madhavananda requested him to narrate his experiences of meetings with Sri Ramakrishna for publishing in the 'Life of Sri Ramakrishna'. English rendering of the letter, originally written in Bengali, is reproduced from his Biography in English :

Prabuddhakeralam Office,
Trivandrum

"The lotus feet of Sri Sri
Guru Deva are my refuge.

23rd November, 1923

My dear Nirmal,

Received your affectionate post card here yesterday.
...You have asked me to write an account of how I had the good fortune to meet Thakur with a view to incorporating it in the new life, but about that I cannot find out any incident worth mentioning which you can include in the new book. Besides, I do not remember the year, date, Tithi etc. But for your information I am stating how our first meeting took place and also one or two incidents subsequent to it. One late afternoon, about 5—30 p.m., when chatting with some boys of our quarter (Bosepara) it was suddenly noised about that a Paramahansa had come to the house of Balaram Babu. Many people of the neighbourhood were going to see him. After some time it occurred to me, 'why not I go ? Let me see what kind of Paramahansa he is'. Our home was quite close to Balaram Babu's. Two minutes' walk. I threw a chaddar on my person and ran. Reaching

the upstairs; I found that Balaram Babu's parlour and verandah were packed with visitors. There was hardly any room in the parlour. Peeping in I saw that in the centre of the room was placed a carpet on a small cushion and a stout pillow on it. But the Paramahamsa was not there. The seat was vacant. I was then 18 or 19 years old. As I was young and was not acquainted with anyone, I did not dare ask anybody as to where the Paramahamsa was. I therefore went to the western verandah and there leaning against the wall of the room, I waited. Some 5 or 7 minutes later, I saw a man coming with tottering steps; like one dead drunk from the inside of the house, along that very western verandah. He was not looking at anything, but was absorbed in himself. He came to where I stood, looked at me for half a minute or so and then slowly staggered on into the parlour. He did not exchange a single word with me and I stood nonplussed and forgot even to salute him. As he entered the room I felt a creeping sensation within my bosom as if my whole body, from head to foot, became paralysed. When this sensation abated a little, I ran back to my house where after some rest I recovered. This was my first meeting with Sri Ramakrishna. But I did not know at the time that he lived at Dakshineswar and his name was Sri Ramakrishna. After this meeting I did not make enquiries as to who he was, where he lived etc. I think this incident took place a year or little less before the meeting of Sri Ramakrishna with Girish Babu. I have never kept any diary of my life's incidents, and therefore I do not remember anything about date, month, year etc.

A few days after the above incident, one day after finishing midday meals I went to Hari Maharaj's house to see him. He was my friend from boyhood days, and his residence was close to ours. We used to meet each other often. On that day he said 'Let us go to Dakshineswar and see Paramahamsa Deva.' Myself, Harinath, Gangadhar, one or two more used to visit now and then Rani Rasmani's Kali Temple. On that day, we went to Dakshineswar by boat from Bagh Bazar Ghat. I thought he must be a different person, for I had never seen him at the Kali Temple before. Unfortunately Paramahamsa Deva was not there that day. He had gone to Calcutta. We were looking on the different pictures of Gods and Goddesses hanging from the wall in his room. A photo of his also was hanging from the wall. Suddenly my eyes fell on it and I was startled. On asking Harinath, he said, 'It is the photo of Paramahamsa Deva.' I replied 'I have seen him.' He asked, 'Where' ? 'At the house of Balaram Babu' I replied. 'Then it is all right' he said.

Shortly after this one day I walked from my house to Dakshineswar alone. It was about half past eleven or twelve, when I reached the Kali

Temple. Without stopping anywhere I went direct to Paramahansa Deva's room and found him taking his meal. I saluted him and sat on the floor before his seat. This was my first bowing down before him. I was so ignorant that it did not occur to me, that I must not salute him, while he was engaged in eating or sit by him. However, he did not mind these breaches of etiquette. After finishing his meal, he washed his hands and mouth, sat on cot with placid face and began to smoke and chew betel leaf as also to speak with me smiling. At that time there was no one else in the room. Only the Holy Mother Sri Sarada Devi was waiting on the northern verandah (Then it was screened with bamboo tattis) to feed him and to attend on his other needs. After a few preliminary questions he suddenly said something curious which astonished me.

He said : 'The other day a boy resembling you came here and asked if I could act as his go-between!' [At Benares Sri Ramakrishna Sevashrama, Swami Nirmalananda told other Swamis in 1928 that Sri Ramakrishna used the word *Ghatak* in Bengali, meaning a 'Match-Maker' of marriage, — which appeared obscene to young Tulsi]. I did not quite understand him and wondered why he used that slang expression. As I kept silent, he at once read my mind and said, 'No, no, by the word go-between, I mean one who brings about the union of a devoted person with his beloved Lord. He is the Guru. He is everything. There is no difference between him and God.' I understood that it was a hint thrown out to me to accept him in that light. After a while he came down from the cot and placing his left hand on my shoulders as a mark of favour, stepped out of his room and slowly walked towards the Panchavati. While moving on, with great tenderness he said, 'Come here now and then'. Then my heart was filled with joy. After reaching the Panchavati he saluted the spot where he had practised *Sadhana* [austere devotion and divine contemplation] and sat on the lower step. Then in an exalted mood he began to speak with Divine Mother. I did not understand a bit of that half-articulated speech, I could catch the word 'Mother' at intervals and knew that he was talking to his 'Mother'.* Shortly after, he returned to his room from Panchavati, when I bowed before him and returned home.

After this incident, I used to go to the Kali Temple now and then — sometimes with Hari Maharaj and sometimes alone. Besides, when Thakur Sri Ramakrishna used to come to Balaram Babu's house, I

* We can very well imagine that Sri Ramakrishna was seeking permission from and consent of His 'Divine Mother' to initiate Tulsi into His discipleship, — which He did, as we will presently see. We know, He always sought approval of 'Divine Mother' for His important deeds.

would go and meet him. When he was lying ill at Cossipore I used to go there also. On hearing one day in August 1886 the news of his Mahasamadhi on the previous night, I went to the Cossipore Garden. I bowed down to his form for the last time, and placed my head on his lotus feet. Then I returned home from the cremation ground at about 10 P.M.

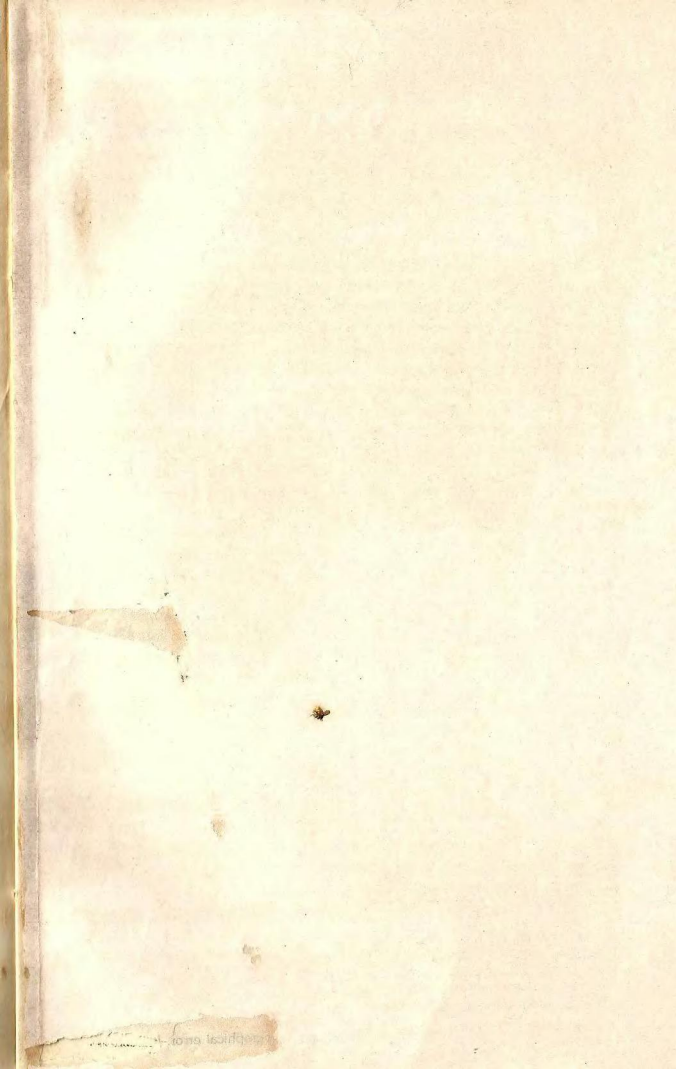
After his passing away I used to feel his want very deeply and used to pray to him in my heart. He was compassionate enough to grant my prayer and presented himself before me in another form fulfilling my heart's desire. This was no other than Swami Vivekananda. He is the be all and end all of my life. Sannyas, renunciation, dispassion, asceticism etc. whatever I received is all through his endless grace. I used to look upon Sri Ramakrishna and Swamiji as one and do so still. When I used to visit Sri Ramakrishna, I did not know Swamiji; I heard his name and saw him only a few times from a distance. How I had got the good fortune to find refugee in this embodiment of love and perfect incarnation of grace is a long story. I shall relate it on another occasion if I get the opportunity. It was he who dragged me out of my home and kindly gave shelter at the Baranagore Math. It had come into existence only a month or two ago. As I have a love for you,* I write these incidents for your personal information. Do not communicate these to anyone else or incorporate them in the new life of Sri Ramakrishna. Omitting these details, you may mention in general on what occasion I had the good fortune to meet the Master.

If my health improves I shall pay a visit to Mayavati Ashrama and personally relate to you what I have heard about Swamiji from his own lips. Thus far for the present. Please accept my sincere love and Namaskaras and convey the same to others in the Ashrama.

Very affectionately yours,
NIRMALANANDA

On 25th February, 1928, when Swami Nirmalananda was in the Ramakrishna Sevashrama, Benares, Swamis Atulananda, Jagadananda, Viswarupananda, Heerananda and several others asked him how did he get the opportunity to meet Sri Ramakrishna or Swami Vivekananda, Swami Nirmalananda narrated all the above incidents with equal precision

* It is indeed unfortunate that this love without being reciprocated, met with antagonism and enmity within a short period.





- 1 -

IN THE COURT OF THE ADDITIONAL DISTRICT JUDGE.

BANGALORE.

16/53

Original Suit Number 31 of 1930-1931.

Plaintiff:- Swami Sreevasananda and Others.

- V.S. -

Defendants:- Swami Nirmalananda and Others.

(1st aff.)

Deposition of Swami Nirmalananda 5th witness for 1st de-

pendant. Guru's name Swami Sri Ramakrishna. Age 71 years.

Caste Sanyasi. Occupation Hindu Missionary. Residence

Sri Ramakrishna Ashram, Basavanagudi, Bangalore.

On solemn affirmation. I am a Chela and disciple of Sri

Rama Krishna Paramahansa of Dakshineswara. I met him just

close by to my birth place in the house of a grihantha

devotee named Balarama Basu when I was about 17 or 18 years

old. That was the first time I met him and the place where

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Rao



- 2 -

I met him was within two months' walk from my house.

It is called Bag-bazaar and is in Calcutta. I was of a

religious bent of mind and my parents were pious people

and I went to see Sri Ramakrishna Paramahansa. Subsequently

I used to visit Dakshineswar after, whenever I could find

a chance to steal away a little time from my students.

He was very graciously kind and affectionate towards me and

after a few visits I was fortunate enough to be blessed

by him with Upadesan or initiation. I was about 17 or 18

years old then. It was so long ago that I cannot exactly

give the year and month and date.

We belong to the old order of Anil Shankaracharya Sanyasins.

These sanyasins are divided into 10 classes bearing dif-

ferent names such as "Giri", "Puri", "Shravati", "Saraswati"

Ac., Ramakrishna's Gura belonged to the "Puri" class and

so we belong to that class. Ramakrishna's Gura was --

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Deposition on oath by Swami Nirmalananda in the Bangalore Case about his Discipleship to Sri Ramakrishna.

Mention of Swami Sreevasananda as Plaintiff is a typographical error and should be Swami Shivananda.

and some more details. When one Swami Asked 'What more Thakur had told you at the Panchavati?', Swami Nirmalananda replied 'All those talks are personal; why do you want to know those? Ah! human guru imparts the mantra to the ears, but the Guru of the Universe engraves it on the soul. He told many more things; but what right the world has to know about those esoteric talks?'

When his antagonists were making propaganda against him that he was not a disciple of Sri Ramakrishna, his devotees in South India went to him with the request for redressal and to know details to convince those who refused to accept truth. Regarding this Dr. Achyuthan writes: "Tulsi Maharaj said to Swami Chinmayananda, then Mr. Khuhirama Pathiyar thus: 'This is a matter only between me and Guru Maharaj — no one else need have any hand in it. How very foolish and futile it will look if you go about proving that you are the son of your own parents simply because some one is raising a doubt on your parentage! I have no such doubt'. This happened at Ottapalam Ashrama when Sri Pathiyar was preparing an answer to Swami Agamananda of Kaladi to be published in 'The Mathrubhumi'."

From the Bangalore Case Records (Original Suit No. 31 of 1930-31 in the Court of the Additional District Judge, Bangalore) we get the following statement during Swami Nirmalananda's deposition in Examination-in-Chief on 16th May, 1934:

"Deposition of Swami Nirmalananda.....Guru's name Swami Sree Ramakrishna. Age 71 years. Caste Sanyasi. Occupation Hindu Missionary. Residence Sree Ramakrishna Asrama, Basavanagudi, Bangalore.

On solemn affirmation. I am a Chela and disciple of Sri Ramakrishna Paramahansa of Dakshineswara. I met him just close by to my birth place in the house of a grihastha devotee named Balaram Basu when I was about 17 or 18 years old. That was the first time I met him and the place where I met him was within two minutes walk from my house. It is called Bagbazar and is in Calcutta. I was of a religious bent of mind and my parents were pious people and I went to see Sri Ramakrishna Paramahansa. Subsequently I used to visit Dakshineswar after, whenever I could find a chance to steal away a little time from my studies. He was very graciously kind and affectionate towards me and after a few visits I was fortunate enough to be blessed by him with Upadesam or initiation. I was about 17 or 18 years old then. I was so long ago that I cannot exactly give the year and month and date."

How Divine Favour (Grace) was first acquired from Sri Sri Thakur : My revered father Late Kiran Chunder Dutt had the following conversations with the most revered Swami Nirmalananda (Tulsi Maharaj)

Kiran Chunder — I am desirous of hearing from you the facts that are being published by Belur Math about Sri Ramakrishna Deb; also how the 'Divine Favour (Grace)' from Sri Sri Thakur was bestowed on you?

Tulsi Maharaj — The details of my first meeting with Sri Sri Thakur as also my further Darshans (meetings) with him at Dakshineswar, had already been published in several books. Had I known that Belur Math would subsequently behave in such a manner, I would have preserved the letters from Swamiji.

Kiran Chunder — Where are those letters and what were the contents?

Tulsi Maharaj — At that time I was roaming as a *Paribrajaka* (mendicant) in the Himalayan regions and the thought of keeping those letters did not enter into my imagination. I could have shown you, if I had a single copy of such a letter with me, that Swamiji is addressing me as 'Guru-Bhai'. Swamiji wrote many letters to me and many people would have been benefitted, if those letters had been preserved.

Kiran Chunder — Do please tell me about the 'Divine Favour (Grace)' of Sri Sri Thakur.

Tulsi Maharaj — Sri Sri Thakur came out of his room taking me with him and proceeded straight towards the Panchabati. Placing one of his arms on my shoulder, while walking, he uttered sermons on different subjects. On reaching the Banyan tree, he bowed down before the place of his sadhana (Mediation). After a little while, he became absent-minded and began talking as if with some one. I could not understand the import of such conversation. Thereafter, he came to Bel-tala, the place of his worship and again offered his pronams. **He then asked me to bring out my tongue and picking up one leaf of the Bel-tree (wood-apple tree) from the ground, he**

wrote 'something' thereon. He did not offer Sannyasa himself to his disciples, we all obtained the same from Swamiji.

This conversation took place during the Durga Puja days in 1931 when he was in Calcutta and was staying at Vivekananda Mission on the occasion of Puja festivals there. Much later, I informed this to Swami Prabhavananda in America and Swami Vishadananda at Ottapalam and how happy and interested they and the devotees were would be evident from the following letters:

(1)

শ্রীশ্রীরামকৃষ্ণ শরণং

31281 Camel Point Drive,
South Laguna
California 92677
U.S.A.

July 29 — '65

স্নেহাস্পদেষু

শ্রীমান ব্রহ্মগোপাল... ..

পূজ্যপাদ তুলসী মহারাজের সহিত তোমার পিতৃদেবের যে সব আলোচনা হয়েছিল, তাহা প্রবন্ধাকারে প্রকাশ করিবার আয়োজন করছ জেনে আনন্দিত। উহা প্রকাশ হইলে এক Copy পাঠাইবে।.....

আমার ভালবাসা ও স্নেহাশীর্বাদ জানিবে।

ইতি

তোমাদেরই

প্রভবানন্দ

English Translation:

Sri Sri Ramakrishna Sharanam

Beloved

Sriman Brahma Gopal

I am glad to know that you are arranging to publish in the form

of article the discussions that took place between Venerable Tulsi Maharaj and your revered father. After publication, please send a copy of it to me.

Please accept my love and affectionate blessings,

In conclusion,
Yours only
PRAVABANANDA

(2)

ॐ

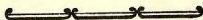
श्रीश्रीरामकृष्ण शरणम्

Chonattu Matham
Haripad P.O. (Kerala)
January 1, 1963

Dear And Blessed,

.....I had been to Ottapalam for the Celebrations Our good Swami Vishadanandaji showed me your loving letter containing the extract of our most revered Sri Swamiji's conversation with your venerable father about his meeting with Sri Sri Thakur. It is a very valuable document and I felt very happy to read it.

Ever yours,
P. Seshadri Aiyar



CHAPTER VI

THEY KNOW THE TRUTH SOME VALUABLE AUTHORITATIVE OPINIONS

(1)

(A letter was written by the associate truth-searcher to Venerable Sri Akshaya Chaitanya Maharaj, — a disciple of the Holy Mother Sri Sri Sarada Devi, a great writer of biographies of the Holy Mother, Sri Ramakrishna, Swami Saradananda, Swami Brahmananda, Swami Premananda, and a living legendary figure in the Ramakrishna World who was closely associated with the Math and Mission From 1918 to 1936, — for his valued opinion about Swami Nirmalananda's discipleship. With his reply dated 28th June, 1990, he sent the following note :)

স্বামী নির্মলানন্দ

পূজনীয় তুলসী মহারাজ কাহার মন্ত্রশিষ্য ছিলেন এই বিষয় নিয়া কোনও বিতর্ক আগেকার দিনে ছিল না। আমরা সকলেই তাঁহাকে ঠাকুরের অন্যতম ত্যাগী সন্তান বলিয়া জানিতাম। বেলুড় মঠ হইতে 'শ্রীশ্রীরামকৃষ্ণ সঙ্ঘ' নাম দিয়া স্বামীজীর মন্ত্রশিষ্য জ্ঞান মহারাজ ঠাকুরের সম্মাসী সন্তানদের যে বড় গ্রুপ ছবি প্রকাশ করেন, তাহাতে স্বামী নির্মলানন্দজীর ছবিও ছিল।.....

স্বামী নির্মলানন্দ যে ঠাকুরের বিশেষ কৃপাভাজন ছিলেন তাহাতে সন্দেহের অবকাশ নাই। ঠাকুরের কাছে আসিয়া তাঁহার যে সব দর্শনাদি হইয়াছে তাহার মুদ্রিত বিবরণ হইতে ইহা স্পষ্ট প্রতিভাত হয়। দক্ষিণ ভারতে ঠাকুরের ভাবধারার প্রচারে তাঁহার স্থান অদ্বিতীয়।

একটি প্রমাণপত্রে দেখিলাম মঠাধ্যক্ষ স্বামী ব্রহ্মানন্দ মহারাজ নিজেকে 'Chela and disciple of Thakur Ramakrishna' বলিয়া পরিচিত করিতেছেন, এবং স্বামী নির্মলানন্দজীর প্রতিও ঐ একই বিশেষণ প্রয়োগ করিয়াছেন। ইহা দ্বারা স্বামী নির্মলানন্দ ঠাকুরের মন্ত্র শিষ্য ছিলেন বলিয়াই প্রতীতি জন্মে। ইহার চেয়ে বড় প্রমাণ আমার আর কিছু জানা নাই।

শ্রীসারদা মন্দির
খড়দহ

শ্রী অক্ষয় চৈতন্য

English Translation :

SWAMI NIRMALANANDA

There was no disputation whatsoever in the past concerning the subject — whose Mantra-Shishya [Initiated Disciple] Venerable Tulsi Maharaj was. We all knew him to be one of the Monastic Disciples of Thakur. The large Group Photograph entitled 'Sri Sri Ramakrishna Sangha', which was published by Swamiji's Mantra-ShishyaJnan Maharaj from Belur Math, contained Swami Nirmalananda's photograph also.

That Swami Nirmalananda was a recipient of especial grace from Thakur, there is no room for any doubt about it. This becomes distinctly evident from the written descriptions of various visions etc. he had experienced after coming to Thakur. In spreading the messages of Thakur in South India, his place is unequalled.

In an affidavit I have seen that Head of the Monastery Swami Brahmananda is introducing himself as "chela and disciple of Thakur Ramakrishna", and he applied the same adjective to Swami Nirmalananda also. This leads to the conviction that Swami Nirmalananda was a Mantra-Shishya of Thakur. I am not aware of any other proof greater than this.

Sri Akshaya Chaitanya

Sri Sarada Mandir,
Khardah.

(2)

(Similar letter was written to Venerable Swami Shraddhananda, President, Vedanta Society of Sacramento, California, — an extremely honourable and knowledgeable sannyasin of the Order and a great witness of its old history, to whom 'reminiscences of the past' is no less luminous than the present, — for throwing light on this issue. His reply deserves close consideration)

Vedanda Society of Sacramento
1337 Mission Avenue
Carmichael, California 95608
16/9/89

শ্রীশ্রীরামকৃষ্ণ শরণম্

প্রিয় অজয়বাবু,

আপনার ২৮শে জুলাই এর পত্র কিছুদিন হল পেয়েছি। যে জটিল বিষয়টির অবতারণা করেছেন এ সম্বন্ধে কতটা পরিষ্কার করে আমি লিখতে পারব জানিনা। আমি খ্রিষ্ট বৎসরের উপর এদেশে। রামকৃষ্ণ সাহিত্যে কি অদল বদল হচ্ছে এবং কেন হচ্ছে সে সম্বন্ধে বিশেষ কিছু জানিনা। প্রাচীনরা যা লিখে গেছেন তার পরিবর্তন বা পরিবর্তন ব্যক্তিগত ভাবে আমি পছন্দ করিনা।

শ্রীরামকৃষ্ণদেবের কাছে কত লোক আসতেন এবং কত জনকে তিনি কত ভালবাসতেন এবং এই ভালবাসার অভিব্যক্তি কথায় ও কাজে প্রকাশ পেত তার অনেক পরিচয় শ্রীরামকৃষ্ণ কথামতে পাওয়া যায়। শ্রীরামকৃষ্ণদেব নিজে 'শিষ্য' শব্দটি পছন্দ করতেন না। 'ভক্ত' কথাটি তাঁর বেশী পছন্দসই ছিল। যে সব যুবক সন্ন্যাসী হয়ে শ্রীরামকৃষ্ণ মঠ স্থাপন ও পরিপোষণ করেছিলেন তাঁরা শ্রীরামকৃষ্ণদেবের বিশেষ কৃপা পেয়েছিলেন সন্দেহ নেই। পূজ্যপাদ নির্মলানন্দ মহারাজকে তাঁদের একজন বলে গণ্য করা বহুকাল ধরে চলেছিল।

১৯২৮ সালের গোলমালের পর এই বহুমানিত সন্ন্যাসীর জীবনে কালো মেঘ ওঠে—নিশ্চয়ই কোনো প্রারম্ভ কর্মের জন্য। স্বামীজীর প্রতিষ্ঠিত সঙ্ঘের বিরুদ্ধে যাওয়া বা সম্বন্ধে বিশ্লেষণের চেষ্টা এক গুরুতর দোষ। এই দোষে যিনি দোষী হবেন সমস্ত সঙ্ঘের অভিযোজিত তাঁর উপর পড়বে স্বামীজী লিখেছেন। এ ক্ষেত্রেও তাই ঘটেছে এবং ঘটছে। অনেক জ্ঞানী ও মানী পুরুষ প্রারম্ভ বলে শেষ জীবনে বহু লাঞ্ছনা ভোগ করেন এর উদাহরণ আমাদের সঙ্ঘের ইতিহাসে বহু আছে। পূজ্যপাদ স্বামী নির্মলানন্দজী দক্ষিণ ভারতে ঠাকুরের অনেক কাজ করেছেন ইহা যেমন সত্য তেমনি শেষ বয়সে যে নিন্দা এবং লাঞ্ছনা তাঁকে সহ করতে হয়েছিল তাও তেমনি সত্য।

আপনি The Life of Swami Vivekananda by Eastern and Western disciples Vol I 5th edition ১৯৭৯ থেকে যে উদ্ধৃতি দিয়েছেন, তা আমার কাছে মন্দের ভালো মনে হল। তিনি যে ঠাকুরের কাছে

গিয়েছিলেন এবং তাঁর স্নেহ ও ভালবাসা লাভ করেছিলেন এটুকু বজায় থাকলে ভাল। তিনি নিজে জোর গলায় বলেছেন তিনি স্বামীজীর প্রথম শিষ্য। স্বামী বিরজানন্দ যেমন শ্রীশ্রীমায়ের এবং স্বামীজীর উভয়েরই শিষ্য, তেমনি পূজ্যপাদ নির্মলানন্দ মহারাজ ঠাকুরের ও স্বামীজীর উভয়েরই ভক্ত ও শিষ্য—এই position টি বোধকরি বর্তমান কর্তৃপক্ষ লিপিবদ্ধ রাখতে চান।

তিনি সঙ্ঘের বিরুদ্ধতা করেছিলেন এবং উহার সংহতি বিল্লিষ্ট করতে চেয়েছিলেন সঙ্ঘের দৃষ্টিতে (স্বামীজীর নির্দেশানুযায়ী) এই অপরাধ ভোলা চলেনা। এ ছাড়া অন্য কোনও কারণ নেই যাতে তাঁর নাম রামকৃষ্ণ সাহিত্য হতে মুছে ফেলা হবে। আমি দূরে রয়েছি। এইটাই আমার অনুমান।..... তাঁর জীবনের দুটি ভাগ। প্রথম ভাগটি অতি গৌরবময়। দ্বিতীয় ভাগটি (কোনও প্রারদ্ধ বশে) দুঃখ ও অকীর্তিময়। এই বিষয়ে ব্রহ্মগোপালবাবুর মনোমত কোনও প্রতীকার আমার পক্ষে করা সম্ভব নয়।
আন্তরিক প্রীতি ও শুভেচ্ছা জানবেন। ইতি

মঙ্গলাকাঙ্ক্ষী
শ্রদ্ধানন্দ

English Translation :

Sri Sri Ramakrishna Sharanam

Dear Ajoy Babu,

Received your letter of 28th July sometime back. As to the complicated subject-matter that you have raised, I do not know how clearly I will be able to write about it. I am living in this country for over thirty years. What changes are being made in Ramakrishna Literature, and why, I do not know much about that. All that has been written by the veterans, personally I do not like amplification or rejection thereof¹.

How many persons used to come to Sri Ramakrishnadeva, and how much He loved them, and how the expression of this love used to be revealed in His words and work, — many accounts of that could be found in Sri Ramakrishna Kathamrita. Sri Ramakrishnadeva himself did not like the word 'Shishya' [Disciple]. The word 'Bhakta' [Devotee] was more to His liking.

All those young men, who after becoming sannyasins had established and nourished Sri Ramakrishna Math [Monastery], had received especial grace of Thakur, — there is no doubt about it. Venerable

Nirmalananda Maharaj was regarded as one of them over a long period of time².

After the turmoil of 1928 A.D., dark clouds appeared in the life of this highly-honoured sage, — definitely for some *Prarabdha* deeds³ [i.e. as a consequence of deeds of previous birth]. To go against the Order established by Swamiji or to try to disjoin it, is a serious offence. He who will be guilty for such offence, curse of the whole Order will fall on him, — Swamiji has so written. In this case also, this has happened and is happening⁴. Many knowledgeable and honourable persons suffer humiliation at old age as a consequence of *Prarabdha*, several instances of this are there in the history of our Sangha. It is true that Venerable Swami Nirmalanandaji had accomplished many work of Thakur in South India and it is equally true that at the last stage of life he had to suffer condemnation and humiliation⁵. The excerpt you have quoted from THE LIFE OF SWAMI VIVEKANANDA by Eastern and Western Disciples, Vol. I, 5th Edition, 1979, [vide Item 8 of Chapter IV] appears to me rather tolerable amidst evils. That he went to Thakur and got His affection and love, — if this much is maintained, it is good⁶. He himself has proclaimed that he was Swamiji's first disciple⁷. As Swami Virajananda was a disciple of both the Holy Mother and Swamiji, similarly Venerable Nirmalananda Maharaj was a devotee and disciple of both Thakur and Swamiji, — probably the present Authorities want to record this position.⁸ He went against the Order and wanted to disjoin its integrity, from the viewpoint of the Order (according to Swamiji's direction), this offence cannot be forgotten. Excepting this there is no other reason because of which his name will be effaced from Ramakrishna Literature.⁹ I am staying far off. This is my supposition.His life had two halves. The first half was extremely glorious. The second half (due to some *Prarabdha*) was sorrow and disreputable¹⁰. In this matter, it is not possible for me to undertake any remedial action to Brahma Gopal Babu's liking.

With sincere affection and good wishes.

In conclusion
Well-wisher,
Shraddhananda

¹ As a real truth-loving and truth-abiding Monk, he wants to abide by the Truth originally established by the Pioneers and does not like any prevarication.

- ² He has virtually admitted that Swami Nirmalananda was one of the Direct Monastic Disciples of Sri Ramakrishna. Remaining within the periphery of the Math and Mission, it is not possible to declare anything more than this. Our heart-felt obeisance to him for this bold admission. We pray to Thakur that this does not bring in any humiliation for him.
- ³ Those who came with the God-incarnate as *Leela-Sahachar* or Companions of His Divine Play, they descend from higher heavens and do not have any *Prarabdha*, as they are far above all sorts of *Prarabdha* or deeds of previous births. True, in earthly life they have often to suffer pains, afflictions, insult, condemnation, humiliation etc, but that is not due to any *Prarabdha*; it is because of the ungratefulness, jealousy, enmity, vices, harmful attitude etc. of the people surrounding them, that make them suffer. Precisely this happened in case of Swami Nirmalananda. It was the *Prarabdha* of his antagonists and adversaries that inflicted insult, disgrace, blame and humiliation to him in his old age.
- ⁴ This is the ill-publicity propagated against him. In normal circumstances, a founder-member of the Ramakrishna Order can never go against it or try to disband it. Ingeniously-conceived design for his ouster had driven him to take a stand that facilitated this propaganda. 'Give the d.... a bad name and hang him' became the guiding principle of this publicity. A study of the background as well as complete Records of Bangalore Case together with contemporary Books, writings, newspaper reports etc. will reveal the truth to future research-scholars. Some hints on this point have already been given by the associate truth-searchers before.
- ⁵ Yet another frank admission by the knowledgeable veracious Sannyasin. Undoubtedly Swami Nirmalananda suffered enormously in the hands of his junior one-time-associates.
- ⁶ In the referred interpolation, the comments have been made derisively and not with any honest intention as interpreted here.
- ⁷ This is the basic propaganda publicized in Swami Nirmalananda's name among the young monks with the ultimate object to show that he was a disciple of Swami Vivekananda, and not of Sri Ramakrishna. This has already been discussed in details in Chapter III, and also under Item 17 of Chapter II, as well as in the Humble Submission of Associate Truth-Searchers. It is interesting to note that Swami Shraddhananda did not hear this directly from Tulsi Maharaj. In another letter (dated 26th January, 1983, to the present writer) he has written :

“ খুব সন্তোষঃ ১৯৪৮ সালে পূজ্যবান্দ মহারাজ শামলাতাল আশ্রমে কয়েক সপ্তাহ ছিলেন। একদিন বিরজানন্দ মহারাজ ও তিনি কথাখসেসে পূজ্যপাদ ভুলসী মহারাজের বিষয় উল্লেখ করিতেছিলেন। বিরজানন্দ মহারাজ বলিলেন একবার কোন হানে আমার মনে নাই। কয়েকজন সাধু বলিতেছিলেন স্বামী সদানন্দ স্বামীজীর শ্রমক সন্ন্যাসী শিষ্য। পূজ্যপাদ ভুলসী মহারাজ নিকটে দাঁড়াইয়া ছিলেন। তিনি খুব excited হইয়া বলেন— কে বলে সদানন্দ স্বামীজীর 1st disciple? I am Swamiji's first sannyasin disciple. কি অর্থে তিনি ইহা বলিয়াছিলেন তাহা জানা যায় নাই। ”

English Translation:

“Most probably during 1948 Revered Madhavananda Maharaj stayed for a few weeks at Shamlatal Ashrama. One day Virajananda Maharaj and he in course of conversation were mentioning about Venerable Tulsi Maharaj. Virajananda Maharaj said that once (in which place I do not remember) some monks were telling 'Swami Sadananda

was Swamiji's first monastic disciple'. Venerable Tulsi Maharaj was standing nearby. He excitedly said 'Who said Sadananda is Swamiji's 1st disciple? I am Swamiji's first sannyasin disciple'. In what sense he had said so, is not known."

This is a case in point as to how this campaign against Tulsi Maharaj, which had its inception only during the Bangalore Case, had been kept alive and afloat over decades thereafter through oral dissemination to give it the colour of credibility. We would like remind our readers that both Swami Virajananda and Swami Madhavananda, before the Bangalore Case, declared, in no uncertain terms and in black and white, Swami Nirmalananda as a Direct Monastic Disciple of Sri Ramakrishna in the Books *THE LIFE OF SWAMI VIVEKANANDA* (1912) and *LIFE OF SRI RAMAKRISHNA* (1925) published by them respectively (vide Items 20 and 21 of Chapter II). The subsequent retraction, as reflected in the aforesaid conversation, is noteworthy. Another strange coincidence is that while the said conversation took place in 1948 as stated by Swami Shraddhananda, written statement to this effect first made its appearance in Ramakrishna-Vivekananda Literature during 1948 also, — as we find in *LETTERS OF SWAMI VIVEKANANDA*, 4th Edition, 1948 and in *RAMAKRISHNA: PROPHET OF NEW INDIA* by Swami Nikhilananda, 1948, vide Items 4 and 12(a) of Chapter IV.

The saintly sannyasin wants to see good here also. But in reality this is not the intention of the Authorities at all. They want to erase permanently Swami Nirmalananda's name from Ramakrishna-Vivekananda Literature. The internal Bulletin of August, 1988, issued by the Math and Mission Authorities carrying instructions to that effect must have disillusioned Swami Shraddhananda by now.

Precisely this is what we want to prove also. Swami Nirmalananda's name is being effaced from Ramakrishna-Vivekananda Literature, not on the basis of any unbiased impartial research work or fact-based documentary evidences, but because of Bangalore Case and its background, as a matter of retaliatory punishment, — terming as 'great offence' the stand taken by Tulsi Maharaj.

¹⁰ This comment and also other unfortunate adverse observations made by Swami Shraddhananda in this letter show how the 'disinformation propaganda' against Tulsi Maharaj at that time by his antagonists influenced the then young monks. And even after long sixty years, they are unable to free themselves from that obsession.

(3)

(Swami Prabhavananda, President, Vedanta Society of Southern California, Hollywood, had a very cordial, loving and affectionate relation with the present writer, — always giving prompt benedictory replies to all the correspondences addressed to him. But seeing that he has excluded Swami Nirmalananda's name from the list of Sri Ramakrishna's Direct Disciples in his book THE ETERNAL COMPANION, — the present writer sent a strong letter protesting against this omission. And Swami Prabhavananda kept mum and did not give any reply. When the present writer later wrote to him asking whether he is cross with him, the Swami replied as follows, rather apologetically)

শ্রীশ্রীরামকৃষ্ণ শরণং

স্নেহাস্পদেষু,

শ্রীমাম ব্রহ্মগোপাল, তুমি ও তোমার পরিবারবর্গ সকলে আমার শুভ বিজয়ার ভালোবাসা ও স্নেহাশীর্বাদ জানিবে।

তোমার পূর্ব পত্রখানিও বহুকাল পূর্বে পেয়েছিলাম। তোমার উপর রাগ করি নাই। পূজনীয় তুলসী মহারাজ ত' মহাপুরুষ ছিলেন। ঠাকুর, মা, স্বামীজী ও মহারাজের কৃপা যাঁহারা পেয়েছেন, তাঁহারা সকলেই মুক্ত পুরুষ।

.....

ইতি

তোমাদেরই

প্রভবানন্দ

English Translation :

Sri Sri Ramakrishna Sharanam

Beloved

Sriman Brahma Gopal yourself and your family may please accept my love and affectionate blessings on the occasion of auspicious Vijaya..

I had received your previous letter also long ago. I have not got angry with you. Venerable Tulsi Maharaj surely was a *Mahapurush* [Great Illustrious Personage], Those who have received graces of Thakur, Mā [the Holy Mother], Swamiji and Maharaj, they are all liberated persons.

... ..

In conclusion,

Yours only

Prabhavananda

(4)

Feb. 2, 1983

Brahma Gopal Dutta
 "Kiran Niketan",
 1/1C, Lakshmi Dutta Lane,
 Baghbazar, Calcutta—3.
 INDIA.

Dear Mr. Dutta,

Thank you for your copy of the letter to Swami Vandanananda and the documents pertaining to Swami Nirmalananda. We were interested to see the information. Since you have shown the documents to Revered President Maharaj and Revered General Secretary Maharaj, we are sure that they will reach the proper decision in the matter.

With best wishes,

Yours in the Lord,
 Swami Varadananda

VIVEKANANDA VEDANTA SOCIETY
 5423 SO. HYDE PARK BLVD. CHICAGO, ILL. 60615

(A decision was reached after long 5 years. But whether it is 'proper', future generations will decide)

(5)

SRI RAMAKRISHNA NIRANJAN ASHRAMA
 P.O. SRI RAMAKRISHNA NAGAR
 (VIA) OTTAPALAM KERALA STATE

Date 16.12.82

My dear and respected

Mr. B.G. Dutta

I am in receipt of your affectionate letter along with the contents enclosed therewith. It is befitting that you lodged a protest to the Belur Math Authorities against their foul attempt to remove the holy name of Swami Nirmalananda from the discipleship of Sri Ramakrishna. I too had held long correspondence at the time of the publication of the life of Swami Nirmalananda. Sri Ramakrishna is Truth itself. But the organization in His name upholding falsehood only; such is the world or Maya!

With love,

Your affly.

Swami Vishadananda

(6)

(Dr. Bhagwati Charan Guha is an equally venerable and familiar figure in the Ramakrishna Order. Connected with the Ramakrishna Math and Mission since 1921, he also stands amongst us as another high-headed witness of the facts and truth of the history of the Math and Mission. The conviction and views expressed by him would surely inspire the future Truth-resurrectors)

Bhagwati Charan Guha, D.Sc.,
Formerly Professor, Presidency College;
Part-time Lecturer in Pure Physics
and UGC Fellow, Calcutta University.

37, Garia Park,
Calcutta — 700 084.

1st March, 1991.

শ্রীতিভাজনেষু অজয়বাবু,

আপনি পূজনীয় তুলসী মহারাজ সম্বন্ধে আমাকে যা জিজ্ঞাসা করিয়াছেন, তাহার উত্তর যথাসাধ্য লিপিবদ্ধ করিতেছি।

সম্প্রতি সন্দেহ প্রকাশিত হইয়াছে যে তুলসী মহারাজ ঠাকুরের সাক্ষাৎ চেলা ছিলেন কিনা। এই ব্যাপারে একটু ভাবিলেই বোঝা যাইবে যে, ঠাকুরের অন্যান্য চেলা ও সমসাময়িকেরা কি বলেন তাহাই প্রামাণ্য; দ্বিতীয় ও তৃতীয় প্রজন্মের ব্যক্তিগণ কি বলেন তাহা অপেক্ষা পূর্বোক্ত মতের দাম সহস্রগুণে অধিক।

(১) স্বামী সারদানন্দ কৃত শ্রীশ্রীরামকৃষ্ণ লীলাপ্রসঙ্গ ৫ম ভাগ পৃষ্ঠা ৩২৯এ গুরুগত প্রাণ যুবক ভক্তদের কথা বলিতে গিয়া বলা হইয়াছে “হরি, তুলসী ও গঙ্গাধর বাটিতে থাকিয়া তপস্যা ও মধ্যে মধ্যে আসা যাওয়া করিত।”

(২) শুনিয়াছি তুলসী মহারাজকে দাক্ষিণাত্যে মঠ স্থাপনের কাজে ওকালতনামা দিবার বেলায় স্বামী ব্রহ্মানন্দ নিজেকে শ্রীরামকৃষ্ণের চেলা ও তুলসী মহারাজকে শ্রীরামকৃষ্ণের চেলা ও নিজের গুরুভাই বলিয়া পরিচয় দিয়াছেন। এই দলিলটি প্রকাশিত হইলে ভাল হয়।

(৩) শ্রীরামকৃষ্ণের শিষ্যরা গুরুভাইদের মধ্যে একটি সুমধুর সম্পর্ক বজায় রাখিতেন এবং পরস্পর সম্বোধনেও এই আত্মভাব ফুটিয়া উঠিত। স্বামী সারদানন্দ প্রমুখের প্রকাশিত পত্রাবলীর বহু পত্রে “ভাই তুলসী”

বলিয়া সম্বোধন দেখিতে পাওয়া যায় যাহা ইহাদের মধ্যে গুরুভাই সম্পর্কেরই প্রমাণ ।

- (৪) সেকালে একটি নিয়ম ছিল যে শ্রীরামকৃষ্ণের সাক্ষাৎ চেলারাই শুধু দীক্ষাদান করিতেন । ভারতের বাহিরে অবশ্য স্বাভাবিক ভাবেই এই নিয়মের ব্যতিক্রম ছিল । তুলসী মহারাজ ঠাকুরের অন্যান্য শিষ্যগণ বর্তমান থাকাকালেই এবং সম্ভ্রমের অন্তর্ভুক্ত অবস্থাতেই বহু ব্যক্তিকে দীক্ষাদান করেন— ইহাতে উপরোক্ত মতের সমর্থন মেলে ।
- (a) ইহা অবিসংবাদিত ও বহু গ্রন্থেই ইহার সমর্থন মেলে যে কালীকৃষ্ণ মহারাজই (স্বামী বিরজানন্দ) দ্বিতীয় প্রজন্মের প্রথম সাধু যিনি সম্ভ্রম যোগদান করেন । ইহার পর স্বামী সারদানন্দের এক শিষ্য ও তাহারও পর স্বামী বিবেকানন্দের প্রথম চেলা গুপ্ত মহারাজ । ইহাদের বহু পূর্ব হইতেই স্বামী নির্মলানন্দ (তুলসী মহারাজ) বরাহনগর মঠে ছিলেন ।
- (৬) এবার আসা যাউক আমাদের সমসাময়িক প্রমাণাদিতে । আমি শ্রীরামকৃষ্ণ সম্ভ্রমের সহিত ঘনিষ্ঠভাবে যুক্ত হই ১৯২১ সাল হইতে । ঠাকুরের সম্মাসী শিষ্যদের মধ্যে পাঁচজনের বিশেষ সান্নিধ্য ও আত্মবোধ লাভে এবং ১৯২৫ সালে পরম পূজনীয় লীলাশ্রমসঙ্গকারের কৃপালাভে আমার জীবন ধন্য হইয়াছে । সে সময় শ্রীরামকৃষ্ণ ভক্তমণ্ডলী অপেক্ষাকৃত অনেক ক্ষুদ্র ছিল এবং অনবরত যাতায়াতের ফলে অধিকাংশ সাধুর সহিতই আমার আলাপাদি হইয়াছিল । সেই সময়কার সকল সাধুগণের মুখ হইতে শুনিয়া আমিও তুলসী মহারাজকে ঠাকুরের চেলা বলিয়াই বরাবর জানিতাম । তাঁহাকে দর্শন করিবার কালে তাই সাক্ষাৎ দেবদর্শন করিতেছি বলিয়াই পুলকিত হইতাম । কুড়ি দশকের শেষের দিকে তুলসী মহারাজ ঢাকা আসিয়াছিলেন । সে সময় সকালের দিকে তিনি দীক্ষা দিতেন ও বিকালে তাঁহার সুমধুর বক্তৃতা শুনিবার জন্য লোকে ভাদ্রিয়া পড়িত । আমার বেশ মনে আছে তদানীন্তন মঠাধ্যক্ষ স্বামী হরিহরানন্দ সে সময় বলিয়াছিলেন,— “দেখ, ঠাকুরের সাক্ষাৎ শিষ্যের কথা শুনিবার জন্য কিরাপ লোকের আগমন হচ্ছে । ঠাকুরই এঁদের পাঠিয়ে দেন ।” সে সময় হইতে বহুবার স্বামী নির্মলানন্দের পূত সান্নিধ্যে আসার আমার সৌভাগ্য হইয়াছিল । তাঁহার সহিত ১৯৩৬ সালে আমার

শেষ সাক্ষাৎ হইয়াছিল কলিকাতায় । ডাক্তারের ও সেবকের নিষেধ সত্ত্বেও তিনি আমার সহিত কথা বলিয়াছিলেন ও বুকে জড়াইয়া ধরিয়া স্নেহ ও আশীর্বাদ জানাইয়াছিলেন । তাই নূতন মত আমার নিকট বিশেষ আশ্চর্য ও বেদনার কারণ হইয়াছে ।

(৭) সেই সময় তুলসী মহারাজ যে প্রাচীনদের মধ্যে পরিগণিত হইতেন তাহার একটি মাত্র উদাহরণ দিতেছি । স্বামী ভূমানন্দের “ স্বামী সারদানন্দ (যেমন দেখিয়াছি) ” (উদ্বোধন প্রকাশন, ১৯২৮)এ আছে “স্বামী বিবেকানন্দ, ব্রহ্মানন্দ, যোগানন্দ, প্রেমানন্দ, নিরঞ্জনানন্দ, অষ্টেতানন্দ, ত্রিগুণাতীত, অষ্টুতানন্দ, রামকৃষ্ণানন্দ, তুরীয়ানন্দ, সারদানন্দ—এই এগারজন মহাসমাধিতে নিমগ্ন হইয়াছেন । স্বামী শিবানন্দ, অভেদানন্দ, অখণ্ডানন্দ, সুবোধানন্দ, নির্মলানন্দ, বিজ্ঞানানন্দ, শ্রীশ্রী ঠাকুরের লীলাসহচরগণের মধ্যে মাত্র শেখোক্ত ছয়জন প্রাচীন সম্মাসী জীবিত আছেন ।”

(৮) আমার নিকট ১৯২৬ সালে বেলুড় মঠ হইতে কেনা একটি ছবি বাঁধান আছে যাহাতে প্রথম সারিতে মধ্যে ঠাকুর ও দুইদিকে স্বামীজী ও মা ঠাকুরানী এবং পরের চারটি সারিতে উপরোক্ত ১৬জন লীলাসহচরগণের ছবি সাজান আছে । এই ছবি ইহারও বহু পরে পর্যন্ত বেলুড় মঠের show case-এ বিক্রয়ের জন্য দেখিয়াছি ।

এখন আধুনিক মতের ভিত্তি দেখা যাউক । একজন তৃতীয় প্রজন্মের সম্মাসী মত ব্যক্ত করিয়াছেন “ স্বামী নির্মলানন্দ স্বামী বিবেকানন্দের শিষ্য ছিলেন । ইহাও কম কথা নয় ।” যাহারা শ্রীরামকৃষ্ণ সাহিত্যের সহিত পরিচিত তাহারা ই জানেন ঠাকুরের গুরুভাবের প্রকাশ সাধারণের ন্যায় হয় নাই । তিনি সকল লীলা সহচরকে যে মন্ত্র ইত্যাদি দিয়াছিলেন তাহাও নহে । ইহার প্রকৃষ্ট উদাহরণ স্বামী যোগানন্দ মাতাঠাকুরানীর নিকট মন্ত্রদীক্ষা পাইয়াছিলেন । শ্রীম লিখিয়াছেন— স্বামীজী বলিতেছেন “ শরতের ভার ঠাকুর আমার উপর দিয়াছেন ।” স্বামীজীর ভাই মহেন্দ্র দত্তের “স্বামী সারদানন্দ” পুস্তকে আছে বরাহনগর মঠে শরৎ মহারাজ ও তুলসী মহারাজের শিক্ষার ভার স্বামীজী গ্রহণ করিয়াছেন । ইহাতে প্রমাণিত হয়না যে ইহারা ঠাকুরের চেলা ছিলেন না । ইহারও প্রমাণ আছে যে, ঠাকুরের চেলারা ঠাকুরেরই ন্যায় বিভিন্ন সাধনার সময় বিভিন্ন মন্ত্র গ্রহণ

করিয়াছিলেন। এই ব্যাপারে ইহাদের মুখ নিঃসৃত কথাই প্রমাণ। সুতরাং এই নূতন অভিমতের পক্ষে যুক্তি স্পষ্ট নয়।

আমার মনে হয় নানা কারণে স্বামী নির্মলানন্দ যে সম্ভ্রাতাগ করিয়াছিলেন এই ঘটনাকে চাপা দেবার জন্য তাঁহার নামই আধুনিক শ্রীরামকৃষ্ণ সাহিত্য হইতে মুছিয়া ফেলিবার চেষ্টা আধুনিকেরা করিতেছেন। ইহা সঙ্গত নয়। কারণ, যাহা কিছু হইয়াছে তাহা তো ঠাকুরের ইচ্ছাতেই সম্ভবিত হইয়াছে। স্বামী সারদানন্দের নিকট জনৈক সাধুর অপরাধের কথা উল্লেখ করা হইলে তিনি বলিয়াছিলেন, “মা কাকে কোন পথে নিয়ে যাবেন তা কি বোঝার উপায় আছে? তোমরা যদি বুঝে থাক তাহলে ভাল।”

দ্বিতীয়তঃ সত্য বিকৃত করা কখনই উচিত নহে। আমরা সত্যসম্বন্ধে ঠাকুরের উপাসক—আমাদের পক্ষে ইহা মহা অপরাধ।

ইতি

ভবদীয়

ভগবতী চরণ গুহ

১লা মার্চ, ১৯৯১

English Translation :

Dear Ajoy Babu,

What you have asked me about Venerable Tulsi Maharaj, I am writing answer to it as much as I can.

Of late, doubts have been expressed whether Tulsi Maharaj was a Direct Disciple of Thakur or not. A little reflection in this matter will make it clear that whatever had been told by the other Disciples of Thakur and their contemporaries, that only are authoritative; what have been said by the persons of the second and third generations, compared to that the value of the former opinion is thousand times more.

- (1) In SHREE SHREE RAMAKRISHNA LEELA PRASANGA written by Swami Saradananda at page 329 of Part V, in talking about the young devotees who dedicated their lives for their Guru, it has been said, “Hari, Tulsi and Gangadhar practised tapasya at home and came there at intervals”

- (2) I understand that in the Power of Attorney granted to Tulsi Maharaj for establishing Maths in South India, Swami Brahmananda had called himself a Disciple of Sri Ramakrishna and introduced Tulsi Maharaj as Disciple of Sri Ramakrishna and his own Brother-Disciple. It would be nice if that Deed is published.
- (3) The Disciples of Sri Ramakrishna maintained among themselves, — the Brother-disciples, — a very sweet relation and in their mutual addressing also, this brotherly feelings became distinct. In the Epistles published of Swami Saradananda and others, the address "Brother Tulsi" could be found in many letters, which is the proof of their relation as Guru-Bhāi [Brother disciples].
- (4) There was a rule at that time that only the Direct Disciples of Sri Ramakrishna were to give spiritual initiation. Outside India, of course, quite naturally there was exception to this rule. Tulsi Maharaj, while other Disciples of Thakur were still alive and when he was within the periphery of the Order, had given spiritual initiation to many persons. This was in keeping with the above mentioned rule.
- (5) It is undisputed and has also been confirmed in many books that Kalikrishna Maharaj (Swami Virajananda) was the first monk of the second generation who joined the Order. After him a disciple of Swami Saradananda, and even thereafter, Gupta Maharaj, the first disciple of Swami Vivekananda. Much long before that, Swami Nirmalananda (Tulsi Maharaj) was in Baranagore Math.
- (6) Let us now come to the evidences of our contemporary period. I became intimately connected with the Ramakrishna Order from 1921 A.D. My life has become glorified by the distinctive company and blessings I received of the five Direct Monastic Disciples of Thakur and also by the gracious favour I gained in 1925 from the most Venerable writer of the *LEELA PRASANGA*. At that time, the circle of devotees of Sri Ramakrishna was relatively quite smaller and as a result of regular frequentations, I got acquainted with most of the monks. Hearing from the mouths of all the monks of that time, I also always knew Tulsi Maharaj to be a Disciple of Thakur. That was why while meeting him, I used to get greatly thrilled and delighted as if I was looking at a deity. At the end of the decade of the twenties, Tulsi Maharaj came to Dhaka. At that time, during the morning, he gave initiation; and in the afternoon,

for hearing his extremely sweet lectures, crowds congregated almost to a breaking point. I could distinctly remember the then President Swami Hariharananda saying at that time, "See, to listen to the speeches of the Direct Disciple of Thakur, how people are rushing in. Thakur himself send them." From that time onwards, I had the fortune of coming to the holy company of Swami Nirmalananda several times. I last met him at Calcutta in 1936. At that time, inspite of the forbidding of the physician and his sevak [attendant], he talked with me, and embracing me, conveyed his affections and blessings. Hence this 'new opinion' [about his discipleship] has become a cause of extreme astonishment and agony to me.

- (7) That Tulsi Maharaj was regarded at that time as one of the old-timers, abundant examples of this could be found in contemporary Ramakrishna Literature. I am citing only one illustration : In Swami Bhumananda's SWAMI SARADANANDA (AS I SAW HIM) (Udbodhan Publication, 1928) is written "Swamis Vivekananda, Brahmananda, Yogananda, Premananda, Niranjanananda, Advaitananda, Trigunatita, Adbhutananda, Ramakrishnananda, Turiyananda, Saradananda — these eleven have entered into Mahasamadhi. Swamis Shivananda, Abhedananda, Akhandananda, Subodhananda, Nirmalananda, Vijnanananda, — among the *Leela Sahachars* of Sri Sri Thakur, only these last-named six veteran Sannyasins are still living."
- (8) I have with me an enframed Picture purchased from Belur Math in 1926 wherein, in the first row we see Thakur at the centre flanked by Swamiji and the Holy Mother on two sides, and in the next four rows are arrayed the pictures of the above-mentioned 16 *Leela Sahachars*. Even thereafter, for a long time, I have seen this picture being displayed in the show case at Belur Math for sale.

Now let us examine the basis of the modern opinion. A sannyasin of the third generation has expressed his opinion, "Swami Nirmalananda was a disciple of Swami Vivekananda. This even is no mean matter". Those who are conversant with Sri Ramakrishna Literature, they all know, manifestation of *Guru Bhava* [Preceptor's Mood] of Thakur did not come off like ordinary ones. Not that He had given *Mantras* etc. to all of His *Leela Sahachars*. The best of such instances is that Swami Yogananda got his *Mantra-diksha* from the Holy Mother. Sri M. Has written — Swamiji was telling "The charge of Sarat, Thakur has entrusted to me". Swamiji's brother

Mahendra Dutta's Book SWAMI SARADANANDA states that at Baranagore Math, Swamiji undertook the charge of education of Sarat Maharaj and Tulsi Maharaj. This does not prove that they were not the disciples of Thakur. There is also evidence of the fact that Thakur's Disciples, like Thakur himself, had taken different *Mantras* at the time of various ascetic practices and meditation. In this matter, the utterances emerging from their own mouths are the authoritative evidence. Therefore, the argument in favour of this 'new opinion' is not clear.

I think that for suppressing the incident of Swami Nirmalananda's leaving the Order for various reasons, the moderns are trying to erase his name itself from the present Sri Ramakrishna Literature. This is not just and proper. Because, what had happened, did occur at the very will of Thakur. Once when mention was made to Swami Saradananda about an offence of some monk, he told "Mother will lead whom to which way, is there any means to comprehend that? If you have understood, well and good."

Secondly, perversion of Truth should never be made. We are worshippers of Truth-resolute Thakur; for us, it would be the greatest sin.

Yours sincerely,
Bhagwati Charan Guha
1st March, 1991.

(7)

(This letter is extremely significant for reproducing synopsis of an important excerpt from diary of a venerable lady, who was none else than revered Mother of Swami Tapasyananda)

S.R.K Nagar,
Ottapalam — 3

Feb 14, 1990.

My dear Subha and Ajoy,

... ..
We all strongly believe that Thulasi Maharaj is a disciple of Sri Ramakrishna like Vivekananda or Brahmananda and he came to South India as a disciple of Thakur Sri Ramakrishna to propagate His message and teachings. This is all history now and no power on earth can alter this.

The mother of Thapasyanandaji, — Smt. Parukutty Amma (my husband's mother too) was a great devotee of Thulasi Maharaj and she has recorded in her diary the following incident :

She was widowed at the age of 18 or 19 and she was staying with her brother in Calicut with her two little children — Balakrishna (later on Thapasyanandaji) and my husband Achutha in great sorrow and misery. At this time she had got a book on Swami Vivekananda in which she read of Sri Ramakrishna and a few of the disciples of Thakur then alive. She started praying "Please show me a disciple of Sri Ramakrishna."

After some time she heard a Swami is staying in a house nearby and on enquiry found out it was none other than Thulasi Maharaj. Immediately she went and met Sri Thulasi Maharaj and sought his blessings. She also got a little of the food offering eaten by Swamiji. She took a little of the *prasad* herself and the remaining she took home and gave her two children a little. It was her strong belief that it is this incident that made Balakrishna — Sri Thapasyananda.

Yours etc.
Srikumari Amma

(8)

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Maulana Azad College (Retd.) Date 3. 3. 1987

Dear Mr. Basu,

I am grateful to you for your critical note dated 6.2.87 on my article on "Sri Ramakrishna as a World Figure" published in the February issue of the Bulletin of the Ramakrishna Mission Institute of Culture. I still do maintain on the strength of all historical evidence that Tulsi Maharaj (Swami Nirmalananda) was a direct monastic disciple of Sri Ramakrishna. The deletion of Tulsi Maharaj's name from my writing at the time of publication has taken place behind my back, without my knowledge and consent. A letter in protest against this manifest wrong was sent to the Editor of the Bulletin on 10.2.87 and another letter on 25.2.87 enclosing a copy of your letter. As a historian I believe that my function is to uphold truth, and if there has been any deviation from the cherished ideal, the fault is not mine in this particular instance. I offer you my hearty greetings for the keen

interest you have taken in my lectures and writing.

With kind regards,

Yours sincerely,
Haridas Mukherjee
3.3.87 *

* (This letter was written in reply to a critical correspondence sent by the associate truth-searcher, which is reproduced below)

Prof. Haridas Mukherjee,
C/o, Registrar,
Ramakrishna Mission Institute of Culture,
Gol Park, Calcutta-700 029.

... ..
6th February, 1987

Respected Professor Mukherjee,

The lecture delivered by you on 10.11.86 at the Institute of 'Sri Ramakrishna as a World Figure' and the later publication of it in the Bulletin of February '87 (Commemorative Number) in the form of a 'revised version' (??) have incited me to write this letter to you inasmuch as a very truthful yet revolutionary statement made by you in the course of your lecture is found astonishingly and remarkably 'absent' in its 'revised' printed form and this 'omission' of a vital truth willy nilly has created a lot of misgivings in the minds of keen Ramakrishnites.

In this age of hypocrisy, falsehood, blasphemy and base politics, we look to Ramakrishna Order — an epitome of Truth — for our soul's solace. It pains us to see that even in this religious world, how irreligious actions and activities by a 'small sect' vitiate the Truth and mar the sanctity of our most beloved Institution, — with the concerned intelligentsia either pretending ignorance or turning a deaf ear or keeping mum. You are no doubt well aware of the decades-long efforts to ostracize, banish and expunge Swami Nirmalananda, — a direct disciple of Sri Ramakrishna, — by his antagonists from Ramakrishna Empire and in the process Conscience and Truth have been trampled, lies have been concocted and professed, and even sacred books have been freely altered/tampered with.

In this background, in your lecture before the august audience and in the presence of revered Swami Lokeshwaranandaji when you showed, — quoting from 'Gospel of Sri Ramakrishna' by Swami Nikhilananda, — that Swami Nirmalananda was one of the seventeen direct disciples of Sri Ramakrishna, — it was hailed to be really a courageous utterance of Truth (which many do not dare say) worthy of a true historian, truth-seeking scholar and venerable educationist of your stature.

But it came as a rude shock and disappointment to see you 'revising' your earlier bold stand subsequently and allowing to publish your lecture in the Bulletin, shunning Truth so easily. When the younger generations expect the veteran venerable predecessors to show them the way, this sort of tripping is unexpected, inexplicable and perplexing. In all humility may I ask what prompted you to 'revise' your stand within 2 months and withdraw a vital Truth after spelling it out openly? We understand that you are an honourable Professor of Belur Training Centre. Will you be kind enough to let us know whether one can toy with Truth at his free will, deviate from it suiting his own

(9)

(A disciple of Swami Shivananda and brother of Swami Tapasyananda, Vice-President, Ramakrishna Math & Mission, wrote this letter long ago)

Sarada Mandiram
Sri Ramakrishna Nagar
Ottapalam — 3
11—9—83

Respected Duttaji,

My love and Pranams to you & to all members of your family. I am a neighbour of The Ramakrishna Ashrama, Ottapalam, Kerala. A few days back when I visited the Local Ashram, I happened to see your letter with enclosures addressed to Śwami Vishadanandaji. Extremely glad to find that you had the goodness and presence of mind to proceed to Belur Math and deliver your letter in person to the Rev. President Maharaj. During the few years after the passing away of Rev. Tulsi Maharaj, we find a planned attempt by Belur to wipe out the name of Tulsi Maharaj from all the Ramakrishna literature. In the early editions of the books such as The Gospel, Life of Swami Vivekananda by his Eastern and Western disciples etc. the name of Tulsi Maharaj used to be included among the names of the Sanyasin disciples of Sri Bhagavan. These books, before publishing, were scrutinised by the then living disciples of Sri Guru Maharaj, like Swamis Saradananda, Abhedananda, Shivananda, Akhandananda and others. After the passing away of Swami Saradanandaji Maharaj who was the Secretary of the Mission for a long time, some of the younger Sanyasins became Secretaries. Probably they did not like to see Tulsi Maharaj, who had very strong ideas of the working of the Mission, becoming President of the Mission. So they want to throw him out before the passing away of the then President. Their attempt became successful. In an organisation if the majority find it difficult to manage with one or two individuals, they are at liberty to send them out of the organisation; but why twist facts and spread false propaganda against them and especially after their passing away. Swami Gambheerananda is a very senior Swami of the Mission and so your well-meant letter may not have the expected effects. Revd. Swami Brahmanandaji in his Power of Attorney has clearly mentioned

convenience and yet worship Sri Ramakrishna, — the real embodiment of Truth, — to achieve salvation?

With regards.

Yours truly,
Ajoy Kumar Basu

Tulsi Maharaj as the Chela and Disciple of Thakur Paramhansa Ramakrishna. Can there be any better answer to this question?

... I had the good fortune to meet The Great Tulsi Maharaj when I was about 11 years old in 1916 or so at Calicut. From that time onwards, we used to meet Swamiji practically every year till his Mahasamadhi. It was only due to his fathomless KRIPA that my mother got initiated by Swami Brahmanandaji Maharaj, — my only brother now Swami Tapasyanandaji joined the Ramakrishna Mission and got Sanyasa from Revd. Mahapurush Maharaj and I got Manthropadesh from Mahapurush Maharaj. I had the good fortune to stay with Tulsi Maharaj at the following ashrams — Bangalore, Trivandrum, Quilandy, Ottapalam, Baghbazar Calcutta. How courteous and kind he was towards guests! His penetrating eyes could perceive in no time anything — Past, Present or Future. I have never seen such powerful eyes full of Divine *Tejas* (lustre) anywhere. Above everything he was so spiritual and lofty above everything earthly. His strong and holy hands made thousandfold holy by coming in contact with the Divine feet of Sri Guru Maharaj, The Yuga Avatar, — those hands he was kind enough to place on my head and bless me! Tears swell up in my eyes even to-day when I recollect those sweet incidents of the past. ...

I sincerely feel that Belur Math will appreciate your feelings and rise up to the occasion. ... My Pranams to you

K. P. Achutha Menon

(10)

V. U. M. Nair

PARUTTIPPULI P.O.
Palghat Dist.
Kerala

Pujyapada Mahashay,

Sashtang pranams. I am a disciple of Shri Tulsi Maharaj. My Father was a disciple of Raja Maharaj. Most of the members of our family had been blessed by Tulsi Maharaj.

Sometime back I hapened to see your letter to Swami Vishadanandaji enclosing copy of a letter you had sent to Belur. I would like to know the response from Belur.

Some years back, when Swami Tapasyananda of Madras ashram published a life of Swami Ramakrishnananda, I wrote to him that

his omission of Tulsi Maharaj from the list of Sri Guru Maharaj's disciples had caused me immense pain. He had quoted extensively from Sister Devamata's life of "Sri Ramakrishna and His Disciples". I pointed out that she had included him in the list and she had said that she got all the facts from Sashi Maharaj himself. We have heard about some political parties in some countries twisting facts and rewriting history to suit their ends. But for an organisation in the name of Sri Guru Maharaj, hiding the truth, twisting facts and telling deliberate lies would be an unpardonable crime. I wrote to him that unless some senior Sannyasins like him did not make the authorities stop this heinous crime, the name of the noble institution would stink. He sent me a prompt reply expressing regret. He said the facts regarding Tulsi Maharaj stood as published in the Mayavati edition of the 'Life of Sri Ramakrishna' and that for some "historical reasons",* the authorities had decided not to include him in the list. Everyone may not agree with this decision. And he expressed his helplessness, while acknowledging his own debt to Tulsi Maharaj.

Once when I met Swami Vimalananda and asked him about the Mission's spreading such falsehood, his reply was "When you run an institution, such things happen." May Sri Guru Maharaj save us from such institutions!

It is not only (Swami) Gambhirananda and others who are guilty. Any Sannyasin of the Order who does not protest against the falsehood is equally guilty. Why don't they have the guts to tell the authorities to stop this rot? Because they are afraid of losing the facilities they enjoy.

I hope your letter to the Governing body would produce the desired result. If it does not, what should be the further course?

Something had to be done.

Paruttippulli

20. 1. 84

With loving pranams,

Yours affly.

V.U.M. Nair

* We shall be extremely grateful to know from Swami Tapasyananda what he considers to be "historical reasons" for which the name of Tulsi Maharaj has been omitted from the list of Sri Ramakrishna's disciples.

(Readers may please refer to Appendix C for knowing how strongly Sri V.U.M. Nair wrote to Swami Vireswarananda and Swami Tapasyananda protesting against the falsehood propagated against Swami Nirmalananda.)

(11)

Dr. P. Achyuthan, M.A. Ph.d.

Thulasivanam

Puthūr, Palghat — 678 001

Date 23—9—1989

Blessed Shri Basu,

... I offer my pranams at the feet of ... Shri Brahma Gopal Dutt whose efforts on behalf of Tulsi Maharaj will certainly gladden the Guru's heart. I am sure, restoring our Poojya Gurudev to his rightful place as one of the foremost disciples of Bhagavan Sree Ramakrishna, is the sweetest "guru-dakshina" we can offer him.

I am happily surprised to find that there is a devoted band of disciples/admirers of Tulsi Maharaj in Bengal although he gave up his life-blood and life-breath for the uplift of Kerala. Be that as it may, I am however not surprised at the Mission Trustees re-writing the movement's history with falsehood on the lines of the re-writing of history by the Communist historians of Russia and elsewhere. ...

It is for the Trustees to come out with new evidence, if any, to show that Tulsi Maharaj is not a disciple of Shri Guru Maharaj. Ramakrishna publications before '30 or '36-'38 are what we have to stick to. ... What is the new evidence from research that the Trustees can produce? In a court of law, they have to present their case with detailed evidence.

Romain Rolland says that his source materials were supplied by Swami Ashokananda. Are we to disbelieve him too? Tulsi Maharaj was the first Asstt. Secretary of the Mutt and Mission nominated by Swamiji Maharaj. Is it likely that one other than Thakur's direct disciple would be nominated to such a position? The words in the Power of Attorney clearly equate and bracket Raja Maharaj with Tulsi Maharaj. I have heard from Swami Vishadananda of Swami Madhavananda's remarks to the former when approached for materials for the life of Tulsi Maharaj : 'I have placed all information in the Life of Thakur. Truth is one, but Organisation is another.'

Yours in the service of the Guru

P. Achyuthan

(12)

(Written by an ardent eighty-three-year old devotee of Tulsi Maharaj to the associate truth-searcher)

Tulasi Mandiram
P.O. Nagaripuram.
Palaghat District
(Kerala State) 678642

Respected Sri A.K. Basu,

27. 9. 89

... I too am one of the many devotees of Sri Ramakrishna, who are sad and pained at the unholy campaign started and still pursued by influential section in the Belur Math and Mission to degrade and disown Swami Nirmalanandaji by propagating an utter falsehood that he is not one of the direct disciples of Sri Ramakrishna but only of Swami Vivekananda. The malicious nature and the dishonest ways of this propaganda must surely be exposed, not because Nirmalanandaji needs any vindication, but because the fair name of the many beneficial works done by the original Belur Math and Mission founded by Swami Vivekananda and his Gurubhais should not suffer any discredit because of the unscrupulous activities of some who have the sway now over those honoured institutions. The mischievous and slanderous proceedings of these people have to be exposed so that people at large may know the Truth and not misunderstand and misinterpret mere facts of history.

... when some of us began to notice that the Belur Math and Mission authorities were deliberately deleting and erasing Nirmalanandaji's name from the new editions of the earlier authentic publications, we became aware of the seriousness of the crafty moves against our revered Tulasi Maharaj. There were attempts made by some well-informed and truthful devotees of Sri Ramakrishna — Sarada Devi — Vivekananda e.g. the late Sri P. Seshadri Iyer, M.A., M.L., a scholar and linguist well-versed in Bengali, to repudiate the false statements and accusations against our Swamiji. But the ill-willed authorities in the Belur Math and Mission did not refrain from their malign designs against Nirmalanandaji.

Therefore I am very glad and thankful that an important person from Calcutta (Bengal) itself has now taken up the task of placing before the public all the historical facts regarding the true Guru-Shishya relationship of Sri Ramakrishna and Tulasi Dutt (Tulasi Maharaj — Nirmalananda). These fact laid bare before the public will

enable the public, especially innumerable Ramakrishna Bhaktas to realize the great wrong done to our revered Swamiji by a powerful clique in the present set up of the Belur Math and Mission. And to place the facts before the public means to adduce the factual documents, records etc. which unambiguously declare the direct discipleship of Tulasi Maharaj to Thakur.

For my part I can attest this fact : In my younger days, in the initial stages of the spread of the Sri Ramakrishna movement in Kerala, many prominent personalities and devotees of Sri Ramakrishna had welcomed Swami Nirmalanandaji with great respect and devotion recognising him as a direct disciple of Bhagawan Sri Ramakrishna and as the deputy of his elder Guru Bhai Maharaj Brahmanandaji, the first President of the Sri Ramakrishna Math and Mission at Belur. A number of important personages, e.g. Mr. Padmanabhan Tampi, Dr. Raman Tampi, Sri Subbaraya Iyer, Dr. Krishna Pillay, Sri P. Seshadri Iyer, M.A., M.L., Kunhirama Menon, Kunhirama Puthiyar, V.K. Narayanan Nair etc., became faithful devotees of Swamiji. All these persons of integrity had never a doubt about the direct discipleship of Nirmalanandaji to the Divine Purusha of Dakshinেশ্বর, as they were well-acquainted with historical facts. ... Also in the early days of the Ramakrishna movement in Kerala all the well-informed devotees and disciples of Sri Nirmalanandaji had acclaimed and honoured him as one of the few direct disciples of Guru Maharaj Sri Ramakrishna.

I hope and pray to Bhagwan that your efforts in the righteous cause of proclaiming the truth of the rightful place of our Tulasi Maharaj among the direct disciples of Sri Ramakrishna may soon be crowned with success. ...

Yours sincerely,
K. Janardanan Thampan

(13)

(Excerpts from letters written to the associate truth-searcher by a seventy-four-year old venerable litterateur in Ramakrishna-Vivekananda literature, who was closely associated with the Ramakrishna Order from his young age)

41, Srirampur Road (North),
Garia, Calcutta — 700 084

(ক)

শ্রদ্ধাস্পদেষু,

২৫ /৮/৯০

... স্বামী নির্মলানন্দ যে ঠাকুরের সন্তান এ বিষয়ে আমার কোনো সন্দেহ নেই। আমি দীর্ঘদিন ধরে রামকৃষ্ণ-বিবেকানন্দ সাহিত্য তথা রামকৃষ্ণ বিবেকানন্দ আন্দোলন নিয়ে কিছু চর্চা করে এসেছি। উদ্বোধন, বিশ্ববাণী, প্রবর্তক প্রভৃতি পত্রিকায় বহু প্রবন্ধ লিখেছি।

স্বামী অভেদানন্দ, স্বামী বিবেকানন্দের মধ্যমভ্রাতা মহেন্দ্রনাথ দত্ত, কিরণচন্দ্র দত্ত এবং স্বামী ভূমানন্দের সঙ্গে একদা আমার ঘনিষ্ঠ যোগ ছিল। তাঁদের কাছে অনেক কথা জানবার সুযোগ পেয়েছি। বরাহনগর মঠ প্রতিষ্ঠার সময় হ'তে অর্ধ শতাব্দী পর্যন্ত কেউ কখনো বলেনি যে, নির্মলানন্দ ঠাকুরের সন্তান ছিলেন না। উদ্বোধন হতে শ্রীশ্রীঠাকুর, শ্রীশ্রীমা সহ ঠাকুরের ১৭ জন সম্মাসী শিষ্যের ছবি প্রচারিত হয়েছিল (নির্মলানন্দ সহ)।একদা বেলুড় মঠে নির্মলানন্দ সহ ১৭জন ঠাকুরের সন্তানদের তিথি পূজা হ'তো। আজও রামকৃষ্ণ বেদান্ত মঠে ঠাকুরের অন্যান্য সন্তানদের সঙ্গে নির্মলানন্দের তিথি পূজা হয়ে থাকে। (বিশ্ববাণী, বৈশাখ, ১৩৯৬ দ্বষ্টব্য)।

শ্রী-ম, সারদানন্দ, অভেদানন্দ, রামকৃষ্ণানন্দ এবং ব্রহ্মানন্দের অসন্দ্বিগ্ন সাক্ষ্য থাকা সত্ত্বেও স্বামী গঙ্গীরানন্দ তাঁর History of Ramakrishna Math and Mission গ্রন্থের ১ম সংস্করণে (১৯৫৭, পৃঃ ৫৩) রায় দিলেন- নির্মলানন্দ ঠাকুরের শিষ্য ছিলেন না, তিনি ছিলেন স্বামী বিবেকানন্দের সম্মাসী শিষ্য। গ্রন্থের ৩য় সংস্করণে (১৯৮৩) প্রান্ত রায় অব্যাহত আছে (পৃঃ ৪১ এবং ২৪৮)। স্বামী গঙ্গীরানন্দ যাই বলুন না কেন, যারা রামকৃষ্ণ বিবেকানন্দ আন্দোলন নিয়ে গবেষণা করেছেন, তাঁরা গঙ্গীরানন্দের যুক্তিহীন প্রমাণহীন সিদ্ধান্তকে অবনতমস্তকে স্বীকার করতে পারেন না। এই

প্রসঙ্গে ব্রহ্মচারী অক্ষয়চৈতন্যকে স্মরণ করা যেতে পারে। তিনি বেলুড় মঠ ও মিশনের সঙ্গে দীর্ঘদিন যুক্ত ছিলেন। খ্রীস্টীয় সাধু। সুপণ্ডিত। তিনি তাঁর “ঠাকুর শ্রীরামকৃষ্ণ” গ্রন্থে (পৌষ ১৩৭৮)নির্মলানন্দকে শ্রীশ্রীঠাকুরের পার্শ্বদই বলেছেন।..... যে সব তথ্য উপস্থিত করা হলো তার ভিত্তিতে স্বীকার করতেই হবে, দ্বিধা, সন্দেহ বা মতভেদের কোন অবকাশ নেই। কারণ শ্রীম, সারদানন্দ, অভেদানন্দ, রামকৃষ্ণানন্দ এবং সর্বোপরি ব্রহ্মানন্দের প্রত্যক্ষ অভিজ্ঞতালব্ধ সাক্ষ্যের চেয়ে গম্ভীরানন্দের প্রমাণবিহীন অনুমান-সিদ্ধ সাক্ষ্য অধিকতর প্রামাণ্য হতে পারে না। ইতিমধ্যেই ইতিহাসের রায় স্বামী গম্ভীরানন্দের অনুমানের বিরুদ্ধে চলে গিয়েছে। সত্যমেব জয়তে নান্তম।

ইতি

ভবদীয়

কালিদাস মুখোপাধ্যায়

(খ)

প্রীতিভাজনেষু,

৫/১০/১৯৯০

.... আমি স্বামী অভেদানন্দ, শিবানন্দ, অখণ্ডানন্দ, সুবোধানন্দ, বিজ্ঞানানন্দ, শ্রীশ্রী গৌরী মা, শ্রী-ম এবং গৃহী সম্মাসী মহেন্দ্রনাথ দস্তের দর্শন পেয়েছি। আমি স্বামী অভেদানন্দের নিকট সান্নিধ্যে ছিলাম প্রায় ১২ বছর এবং মহেন্দ্রনাথ দস্তের ঘনিষ্ঠ সান্নিধ্যে পেয়েছি প্রায় ১৫/১৬ বছর। স্বামী নির্মলানন্দের পুণ্যদর্শন আমার ভাগ্যে লাভ হয়নি। প্রয়াত ভূতনাথ মুখোপাধ্যায়কে চিনতাম এবং লড়াকু সম্মাসী স্বামী ভূমানন্দের অপরিমেয় স্নেহলাভে ধন্য হয়েছি।
যাঁরা বিবেকানন্দের বাণী প্রচার করেন সত্যের জন্য সব কিছু ত্যাগ করা চলে, কিন্তু কোন কিছুর জন্যই সত্যকে ত্যাগ করা চলেনা-তাঁদের কেউ কেউ বাস্তব জীবনে সম্পূর্ণ বিপরীত নীতি গ্রহণ করে সামাজিক মর্যাদা ও প্রতিষ্ঠালাভে প্রাণহী। তাঁরা সত্যের পরোয়া করেন না।... ..

একদা সজ্ঞানে যাঁরা স্বামী নির্মলানন্দকে শ্রীরামকৃষ্ণের শিষ্য নন বলে মিথ্যা প্রচার করেছিলেন, স্বামী গম্ভীরানন্দের সঙ্গে সঙ্গে সেই সব অসাধুজনোচিত সাধুদের অবলুপ্তি ঘটেছে। সুতরাং আমার দৃঢ় বিশ্বাস স্বামী নির্মলানন্দের পুনর্বাসন আর দূরবর্তী নয়। আশা করি অদূর ভবিষ্যতে শ্রীশ্রীঠাকুর, শ্রীশ্রীমা,

এবং স্বামী বিবেকানন্দের আশীর্বাদে আপনি সফলকাম হবেন। সত্যকে চিরদিন একটা মিথ্যা দিয়ে আড়াল করে রাখা সম্ভব নয়।

ইতি
ভবদীয়
কালিদাস মুখোপাধ্যায়

English Translation :

(a)

Letter dated 25.8.90

Respected Sir,

... That Swami Nirmalananda was a disciple of Thakur, I have no doubt in this respect at all. For a long time I have made studies on Ramakrishna-Vivekananda Literature and also Ramakrishna-Vivekananda Movement, and wrote many articles in magazines like Udbodhan, Vishwabani, Prabartak etc.

At one time, I had intimate contact with Swami Abhedananda, Mahendra Nath Dutta — the second brother of Swami Vivekananda, Kiran Chandra Dutta and Swami Bhumananda. I had the opportunity to learn many topics from them. For half a century since the inception of Baranagore Math, nobody ever uttered that Swami Nirmalananda was not a 'santan' (disciple) of Thakur. From 'Udbodhan' was published photographs of 17 Monastic Disciples of Thakur (including Nirmalananda) along with Sri Sri Thakur and Sri Sri Mā. Even to-day birthday-celebrations worships of Swami Nirmalananda are performed at Ramakrishna Vedanta Math along with other disciples of Thakur (Vide 'Vishwabani', issue of Baishakh 1396 B.S. i.e. April—May, 1889). ...

Despite unhesitating testimony of Sri M., Saradananda, Abhedananda, Ramakrishnananda and Brahmananda remaining in existence, Swami Gambhirananda in the 1st edition of his book 'History of Ramakrishna Math and Mission' (1957 A.D., page 53) pronounced that Nirmalananda was not a disciple of Thakur, he was a sannyasi disciple of Swami Vivekananda. In the 3rd edition (1983 A.D.) of the book, the fallacious statement continues unhindered (pages 41 and 248). Swami Gambhirananda declared his decision without any proof whatsoever. We feel amazed when we think of it. Whatever (Swami) Gambhirananda might have said, those who have made researches on Ramakrishna-Vivekananda Movement, can never accept submissively the irrational,

evidence-less decision of (Swami) Gambhirananda. In this connection we may call upon Brahmachari Akshay Chaitanya. He was attached to Belur Math and Mission for a long period. A veteran Sadhu. An erudite scholar. In his Book "Thakur Sri Ramakrishna" (Poush, 1378 B.S., 1971 A.D.), he has stated Nirmalananda to be a *Parshad* (intimate disciple) of Sri Sri Thakur. ... On the basis of all the facts presented, this has to be admitted, — there is no room for any hesitation, doubt or difference of opinion. Because Swami Gambhirananda's proof-less hypothetical declaration can never be more authentic than the direct-experience based testimony of Sri M., (Swamis) Saradananda, Abhedananda, Ramakrishnananda and above all Brahmananda. In the meanwhile, the verdict of history has already gone against Swami Gambhirananda's hypothesis. Truth only triumphs, not the falsity. ...

In conclusion

Yours etc.

Kalidas Mukherjee

(b)

Letter dated 5.10.1990

Dear

... I have met Swamis Abhedananda, Shivananda, Subodhananda, Vijnanananda, Sri Sri Gouri Ma, Sri M. and the saintly householder Mahendra Nath Dutta. I remained in close contact of Swami Abhedananda for about 12 years and got intimate company of Mahendra Nath Dutta for about 15/16 years. My fortune did not favour me with the holy sight of Swami Nirmalananda. I knew late Bhoot Nath Mukhopadhyaya and was blessed with infinite affection of militant monk Swami Bhumananda. ...

Those who propagate (Swami) Vivekananda's message — 'everything can be sacrificed for Truth, but Truth cannot be sacrificed for anything' —, in real life some of them, adopting a totally reverse policy, become eager for social fame and status. They do not care for Truth.

Those who had once knowingly circulated the false propaganda that Swami Nirmalananda was not a disciple of Sri Ramakrishna, with (the passing away of) Swami Gambhirananda, those unholy monks had become extinct. Therefore, it is my firm belief that rehabilitation of Swami Nirmalananda is not far off. I hope that in near future, you will be successful in attaining your object through the blessings of Sri Sri Thakur, Sri Sri Ma and Swami Vivekananda. It is not possible to conceal the Truth all the time with a veil of falsehood.

In conclusion

Yours etc.

Kalidas Mukherjee

Letters were sent to two extremely venerable, veteran, knowledgeable Sannyasins of the Order who know the Truth to come out with it. Swami Asheshananda, President, Vedanta Society, Portland, Oregon, U.S.A., — popularly known as Kiran Maharaj and a disciple of The Holy Mother and ever-blessed by Swami Saradananda, — is an eye-witness of all that happened during the great turmoil of the twenties and thirties, particularly the design woven against Swami Nirmalananda. Tulsi Maharaj loved him very much and used to call him 'Captain' lovingly. A real truthful Monk, caught between two mental conflicts, — loyalty to Truth or loyalty to Organisation, — preferred to observe silence. And we can take it for granted that 'Silence is Consent'.

Swami Tapasyananda, Vice-President of the Order and President of Ramakrishna Math, Mylapore, Madras, had known Tulsi Maharaj from his childhood and had got his blessings, — as we have noted from his venerable mother's diary. We also note from the letter of Sri V.U.M. Nair that expressing his personal indebtedness to Tulsi Maharaj, he expressed his helplessness also in this regard in view of the 'whip' of the Authorities of the Organisation. However, his statement 'the facts regarding Tulsi Maharaj stood as published in the Mayavati edition of the LIFE OF SRI RAMAKRISHNA' clearly indicates his heart's inclination towards Truth. When we find that he has written in the Introduction of 'Invitation to Holy Company' (translated from 'Punya Smriti' i.e. Sacred Memories by Swami Jnanatmananda) about the Direct Monastic Disciples of Thakur "They are fifteen in number, — excluding Swami Vivekananda", it was presumably done under duress.



CHAPTER VII

APPEALS ABOUNDING BUT JUSTICE DENIED

Correspondence of the present Writer with the
Authorities of the Belur Math and the Ramakrishna
Mission for re-establishing Truth

(1)

"KIRAN NIKETAN"
1/1C, Lakshmi Dutta Lane,
Baghbazar, Calcutta-3

"RATHA YATRA"
1389 B.S.
23.6.1982

জয় রামকৃষ্ণ

পরম পূজ্যপাদ শ্রীমৎ স্বামী বীরেশ্বরানন্দজী মহারাজ

শ্রীচরণকমলেষু

প্রেসিডেন্ট, শ্রীরামকৃষ্ণ মঠ

বেলুড়, হাওড়া।

পূজনীয় মহারাজ,

শ্রীচরণে বহু বহু সভক্তি সান্তান প্রণামান্তে নিবেদন এই যে প্রায় বৎসরাধিক পূর্বে আপনার শ্রীচরণে মৌখিক যে প্রার্থনা জানাইয়াছিলাম, আজ আপনার ও বেলুড় মঠের ট্রাষ্টিগণের নিকট লিখিতভাবে তাহা জানাইতে এই আবেদন উপস্থিত করিতেছি।

"শ্রীশ্রী নির্মলানন্দ স্বামী (ডুলসী মহারাজ) শ্রীশ্রীঠাকুরের শিষ্য কিনা" এই প্রসঙ্গে পূজ্যপাদ রাজা মহারাজ, মহাপুরুষ মহারাজ, শরণ মহারাজ ও শুদ্ধানন্দ মহারাজের লিখিত অভিমত সহ বেলুড় মঠ ও অদ্বৈত আশ্রমের প্রকাশিত পুস্তকাদি হইতে উদ্ধৃতি নথিপত্র সহ যতদূর সংগ্রহ করিতে সক্ষম হইয়াছি একত্রে গ্রথিত করিয়া আপনার শ্রীচরণকমলে অর্পণ করিলাম।

আপনি আজ শ্রীশ্রীমহারাজের আসনে সমাসীন। আপনার শ্রীচরণে ও বেলুড় মঠের ট্রাস্টিগণের শ্রীচরণে আমার ঐকান্তিক প্রার্থনা এই যে এই সঙ্গে খেরিত উদ্ধৃতি ও নথিপত্রগুলির পরিত্রেক্ষিতে ন্যায়ানুমোদিত বিচারসিদ্ধ সিদ্ধান্তে আসিয়া সত্য প্রতিষ্ঠা করুন।

আপনাদের সকলের শ্রীচরণে এই দস্ত পরিবারের সকলের পক্ষে সভক্তি সাষ্টাঙ্গ প্রণাম নিবেদন করিতেছি।

শ্রীচরণে সদাশ্রণত
শ্রীব্রহ্মগোপাল দস্ত।

English Rendering :

Victory to Sri Ramakrishna

To the auspicious feet of
Most Revered Srimat Swami Vireshwaranandaji Maharaj,
President, Sri Ramakrishna Math,
Belur, Howrah.

Venerable Maharaj,

With innumerable respectable prostrations at your auspicious feet my humble submission is that, the verbal prayer made to you by me about a year back, is now being submitted in writing, — presenting this as an appeal before you and the Trustees of the Belur Math.

Regarding the subject whether “Sri Sri Nirmalananda Swami (Tulsi Maharaj) was a direct disciple of Sri Sri Thakur”, whatever authentic records I have been able to collect including the written opinions of Venerable Raja Maharaj, Mahapurush Maharaj, Sarat Maharaj, and Suddhananda Maharaj and also relevant excerpts from different publications of Belur Math and Advaita Ashrama, are all being compiled and submitted herewith at your lotus hands.

To-day you are holding the seat which was once adorned by Sri Sri Maharaj. My earnest prayer at the feet of your holy self and of the Trustees is that, in the context of all the enclosed documentary proofs and evidences, taking a fair logical decision in keeping with justice, please establish the Truth.

On behalf of our whole Dutta family, I am offering respectful prostrated pronams at the feet of all of you.

Ever bowing at your feet
Sri Brahma Gopal Dutt

(No reply to this letter has been received by the writer)

(2)

"KIRANNIKETAN"

Srimat Swami Bandanananda Maharaj, 1/1C, Lakshmi Dutta Lane,
Secretary, Baghbazar, Calcutta-3

Sri Ramakrishna Math,

Belur Math, Howrah.

25th September, 1982

Respected Maharaj,

Re: Was Swami Nirmalananda (Tulsi Maharaj) a direct
disciple of Sri Ramakrishna?

You might be well aware of the fact that quite for sometime, there has been a "created" misconception among the recent orders of Math's sannyasins and devotees as to whether Swami Nirmalananda (Tulsi Maharaj) was a direct disciple of Sri Ramakrishna or not. Not only this beloved disciple of Sri Ramakrishna has been unjustifiably banished from Sri Ramakrishna Family and Order, but also what is most unfortunate and unethical is that old established and authentic writings and documents by eminent writers in this connection are freely altered and tampered in their current editions to erase his name.

From whatever concrete proof I have been able to gather, I would like to state most emphatically that there is no scope at all of any confusion, controversy, doubt or misconception in this regard and the unalterable truth and fact is that Swami Nirmalananda was a direct disciple of Sri Ramakrishna Paramahansadev. And any attempt by anybody to distort this fact is nothing but 'suppressio veri, suggestio falsi' and a heresy against Sri Ramakrishna himself.

I already handed over personally my letter dated 23-6-1982 to revered President Maharaj Srimat Swami Vireshwaranandaji with all concretedocumentary proofs and evidences in this connection and appealing to find out and establish truth. I believe that those must have been placed before the Board of Trustees and as a Secretary of this time-honoured Institution you have also seen those and are giving those due consideration. However, for your perusal, I am enclosing an English rendering of my letter to him and also my compilation of authentic records. Also enclosed is photo-copy of a Deed (1st Page) executed by none other than most venerable Swami Brahmanandaji Maharaj wherein he clearly and categorically declared Swami Nirmalananda as "chela and disciple of Thakur Paramhansa Ramakrishna." What has been written by Raja Maharaj himself, can never be erased by his posterity and such act will be a travesty of truth and will never be tolerated by Sri Ramakrishna World.

It is needless to mention that the sublime and majestic edifice of Sri Ramakrishna Order and Philosophy rests solely on the pillar of Truth and creeping of any untruth therein by any way would create a big crack in it and it should be the sacred duty of all his true followers to mend such crack and protect the pillar.

It is high time that all such stigma of untruth, falsehood and darkness on this subject should be mercilessly removed now and Swami Nirmalananda should be restored from unjustifiable exile and be rehabilitated in his proper place.

As the whole body of venerable Trustees of this great and sacred Order is regarded by us as the epitome of impartiality, honesty and justice, we are eagerly looking at you with great expectations to play the pivotal role in restoring this beloved son of Sri Ramakrishna to His Holy bosom. This is my earnest and fervent appeal to you and through you to all the honourable Trustees.

Let TRUTH shine with all its burning glories.

With respectful pronams to you and to all the Trustees,

Yours obediently,
Brahma Gopal Dutt

(This Registered letter too remain unreplied)

(3)

“KIRAN NIKETAN”

Srimat Swami Bandanananda Maharajji, 1/1C, Lakshmi Dutta Lane,
Secretary, Baghbazar, Calcutta-3
Sri Ramakrishna Math,
Belur Math,
Howrah-711 202

1st February, 1983

Re: Was Swami Nirmalananda (Tulsi Maharaj)
a direct disciple of Sri Ramakrishna?

Revered Maharaj,

May I draw your attention to my registered letter dated 25th September, 1982 in connection with the above, — under cover of which all the relevant documentary proofs and evidences were sent to you proving his direct discipleship to Sri Ramakrishna, with the request to you and to the venerable Trustees to find out, establish and uphold Truth in this connection removing all doubts and misconceptions?

I regret to state that although four months have elapsed since then, neither I have received any reply from you in this regard, nor receipt of the letter & documents has been acknowledged by your department.

I believe the whole matter is receiving your due attention and consideration and I hope to receive a reply from you in this connection within course of this month.

With regards and respectful pronams,

Yours obediently,
Brahma Gopal Dutt

(As usual, no reply to this letter also has been given)

4(a)

“KIRAN NIKETAN”
1/1C, Lakshmi Dutta Lane,
Baghbazar, Calcutta—3

৬ই নভেম্বর ১৯৮৩

শ্রদ্ধেয় শ্রীমৎ স্বামী প্রভানন্দজী মহারাজ

পূজনীয় বরুণ মহারাজ,

আজ আপনি বেলুড় মঠ ও মিশনের অন্যতম কর্ণধার। ব্যক্তিগতভাবে আপনাকে কিছু তথ্য পাঠাইতেছি। আপনি খুবই কর্মব্যস্ততার মধ্যে আছেন জানি, তবু একান্ত অনুরোধ আপনি অনুগ্রহ করে এগুলি একটু দেখুন, চিন্তা করুন ও সৎ ও যুক্তিসঙ্গত সিদ্ধান্ত নিন।

আপনি অবগত আছেন স্বামী নির্মলানন্দ (তুলসী মহারাজ) ঠাকুরের সাক্ষাৎ শিষ্য নয় এই বলিয়া অপপ্রচার চলিতেছে এবং তাঁহার ছবি ও নাম মঠ হইতে মুছিয়া ফেলা হইতেছে।

আমার বক্তব্য শ্রীশ্রীঠাকুর যথাসর্বস্ব অঙ্গুলি প্রদান করিলেও, সত্যরক্ষার্থে সত্যকে অঙ্গুলি দেন নাই। সত্য তাঁহার একমাত্র অবলম্বন। প্রভুর শ্রীমুখের বাণী— “যে সত্যকে ধরে আছে সে তাঁর কোলে শুয়ে আছে।” শ্রীরামকৃষ্ণ দর্শনে শুরু থেকে শেষ পর্যন্ত সত্যই একমাত্র ভিত্তি।

আজ দেখিতেছি শ্রীশ্রীলীলাপ্রসঙ্গ বিকৃত করিয়া উদ্ধৃতি দেওয়া হইতেছে। কাশীপুর উদ্যানবাটিতে এ বিকৃত উদ্ধৃতি বিরাট কাঁচের ফ্রেমে বাঁধাইয়া প্রচার করা হইতেছে।

আবার দেখুন মনীষী রোমাঁ রোলার বিখ্যাত পুস্তক “শ্রীশ্রী ঠাকুরের জীবনী”র বর্তমান সংস্করণে স্বামী নির্মলানন্দের নাম কাটিয়া দেওয়া হইয়াছে।

ইহাতে প্রমাণ হয়—আদর্শ বা সত্য কিছুই রক্ষা হইল না। কিন্তু গত Convention এ শুদ্ধে Trustee গণের বক্তৃতায় বারবার শুনিলাম—‘আদর্শের জন্য সত্য রক্ষার্থে আমরা জীবন দান করিতে প্রস্তুত।’

আরও দুঃখের কথা, মঠ মিশনের কৃপাপুষ্ট কৃতী ছাত্র ও বর্তমানে বিশ্ববিদ্যালয়ের এক অধ্যাপক স্পষ্টই বলিলেন “তুলসী মহারাজ ঠাকুরের শিষ্য আমরা জানি ও সকলেই জানেন ; কিন্তু এ সব বলিলে ও লিখিলে কর্তৃপক্ষ অসন্তুষ্ট হইবেন।”

এই সঙ্গে স্বামী নির্মালানন্দের জীবনী সংশ্লিষ্ট কাগজপত্র পাঠাইলাম।
প্রাপ্তি সংবাদ পাইলে সুখী হইব। সন্টিঙ্গ প্রশাম লইবেন—

বিনীত

ব্রহ্মগোপাল দত্ত।

English Translation :

6th November, 1983

Venerable Srimat Swami Prabhanandaji Maharaj

Respected Barun Maharaj,

Now you are one of the Trustees of Belur Math and Mission. I am sending you personally some factual data. I know that you are extremely busy; still it is my earnest request that you may kindly look into these, think on these and take an honest and rational decision.

You are aware that an ill-propaganda is going on that Swami Nirmalananda (Tulsi Maharaj) is not a disciple of Sri Thakur, and his picture is being removed and name deleted from the Math.

I want to say that — though Sri Sri Thakur offered his everything in oblation, He had not dedicated Truth for abiding by it. Truth was His only support. It is the gospel of the Master: “One who clings to Truth, has his refuge on His lap.” In the philosophy of Sri Ramakrishna, Truth is the base of all the tiers from beginning to end.

We see now that the holy LEELA PRASANGA is being tampered and misquoted. And in the Cossipore Garden House, this misquotation, enframed in a glass case, is being publicly exhibited.

You can also see that in the current edition of the famous book of sagacious Romain Rolland THE LIFE OF RAMAKRISHNA, Swami Nirmalananda's name has been deleted. All these prove that neither Ideal nor Truth has been protected or followed. But during the last Convention, I have repeatedly heard in the speeches of the venerable Trustees: “For the sake of Ideals, for upholding Truth, we are ready to sacrifice our lives”.

It is much more unfortunate that an erudite scholar patronised by Math and Mission and at present a University Professor has clearly

told : "We know and also everybody knows that Tulsi Maharaj was a disciple of Sri Thakur; but if we pronounce or write this, the [Math & Mission] Authorities will be displeased."

I am sending herewith the papers and documents relating to the life of Swami Nirmalananda. ... I shall be glad to receive a line in acknowledgement. Please accept my prostrated pronam,

Yours obediently,
BRAHMA GOPAL DUTT

(No reply to, nor even a formal acknowledgement of receipt of this letter has been received. After some time, when Swami Prabhananda visited Balaram Mandir at Bagh Bazar, he enquired about the present writer. Not finding him, he left a verbal message with Swami Swatantrananda or Ajit Maharaj, President of Balaram Mandir : "Please tell Brahmagopal Babu that I have received his letter, but I will not give any reply to him in writing.")

(4b)

Srimat Swami Anannyananda
Maharajji,
Advaita Ashrama,
5, Dehi Entally Road,
Calcutta — 700 014

"KIRAN NIKETAN"
1/1C, Lakshmi Dutta Lane,
Baghbazar, Calcutta — 3.
13th November, 1983.

Respected Maharaj,

Since 1929, Romain Rolland's "The Life of Ramakrishna" had been printed and published from Advaita Ashrama with several editions.

In all the earlier editions, name of Swami Nirmalananda (Tulsi Maharaj) had been mentioned in page 19, — foot note 1, and page 233, — foot note.

But surprisingly enough, in the recent editions of the Book, the name of Swami Nirmalananda has been deleted without assigning any reason thereof.

Will you be kind enough to clarify the reason for this deletion, — specifically mentioning whether this is an omission or commission?

Looking forward anxiously for an early reply. With respectful pronams,

Yours truly,
Brahma Gopal Dutt

(This letter too remain unreplied)

(5)

Registered with A/D

To
 Srimat Swami Vandanananda Maharajji,
 General Secretary,
 Sri Ramakrishna Math,
 Belur Math,
 Howrah

4th December, 1983

Re: Was Swami Nirmalananda (Tulsi Maharaj) a direct
disciple of Sri Ramakrishna?

Revered Swamiji,

As you are aware, I sent a Registered Letter to you on 25th September, 1982 on the above subject with conclusive documentary proofs and evidences and appealing to you and the venerable Trustees to establish Truth by restoring this beloved son of Sri Ramakrishna in his proper place. It is most unfortunate that I have not heard anything from you since then in this connection, nor receipt of my letter has been acknowledged. My reminder and follow up letter was sent on 1st February 1983, but I regret to state that it also failed to elicit any response from you. Perhaps this third letter of mine would also meet with the same fate and the silence at your end would not be broken.

What I am trying to convince you is whatever may be the cause and consequence of his rupture with the then authorities of the Order, the unalterable truth is that he was a direct disciple of Sri Ramakrishna and there should not be any revengeful attitude on the part of the all-renouncing and truth-abiding Sannyasins to banish him or erase his name from historical documents and writings. It is most painful to see "Leela Prasanga" being misquoted, or Romain Rolland's "The Life of Ramakrishna" being 'misprinted' only with the motive to erase his name.

May we recall that Sri Ramakrishna dedicated everything to Sri Sri Bhabatarini but retained for himself only the "TRUTH". So Sri Ramakrishna and Truth are one and same.

In the last Convention held in December, 1980, before the august gathering, all the eminent Trustees and Sannyasins spoke eloquently and forcefully, — specifically reiterating, — "For the sake of Truth, for the sake of ideals, we are prepared to lay down our lives even....."

For the sake of Truth only I am launching this noble crusade and in the name of Truth and ideals it is my last appeal to you, to the Venerable Trustees and to all Sannyasins of the Math to judge the

whole matter in its proper perspective with open mind and admit and establish Truth in this regard.

With respectful pronams to you and all Trustees,

Yours obediently,
Brahma Gopal Dutt

(No reply given to this letter also, as apprehended)

(6)

"KIRAN NIKETAN"

... ..
15th April, 1984

To
Srimat Swami Anannyananda Maharajji,
President, Advaita Ashrama,
5, Dehi Entally Road,
Calcutta-700 014

Re: Deletion of Swami Nirmalananda's (Tulsi Maharaj)
name from recent editions of Romain Rolland's
"The Life of Ramakrishna".

Respected Maharaj,

I draw your attention to my letter dated 13th November, 1983, in connection with the above, — reply to which is still awaited.

I have stated that although in the earlier editions of the Book, name of Swami Nirmalananda was mentioned in page 19 foot note 1, and page 233 foot note 1, — in the recent editions, his name has been mysteriously deleted without assigning any reason and I requested you to be kind enough to clarify the reasons for such deletion, — specifically explaining whether this is a commission or an omission.

This "deletion" is creating a lot of misgiving, misunderstanding and confusion among the Bhaktas here and only your clarification would dispel all the doubts.

Hence I am looking forward anxiously for an early reply. With respectful pronams,

Yours truly,
Brahma Gopal Dutt

(The policy of the Authorities of maintaining 'silence' on this issue remained unchanged, but it could not be termed as 'golden' any more

from the standpoint of truth-seekers. This clearly proves that Truth is being trampled wilfully and consciously and that was why the Belur Math and Advaita Ashrama Authorities fought shy of giving any reply, — as they had no answer to give.)

(7)

Registered with A/D

Shrimat Swami Hiranmayanandaji Maharaj, 6th July, 1985
General Secretary,
The Ramakrishna Math & The Ramakrishna Mission,
P.O. Belur Math,
Dist. Howrah

Sub: Rectification of Records & Publications
Re: His Holiness Shrimat Swami Nirmalananda (Tulsi)
Maharaj, a direct disciple of Thakur Shri Rama-
krishna.

Revered Maharaj,

I believe, you will remember that during the discussion I had with you in details on the above subject at Udbodhan ('Mayer Bari') in December, 1980, (when the Second Convention of the Ramakrishna Math and the Ramakrishna Mission was being held at Belur Math), I raised the questions (i) why the name of His Holiness Shrimat Swami Nirmalanandaji or Tulsi Maharaj printed in the Booklet published on this memorable occasion, along with other direct disciples of Shri Ramakrishna, who had been present in the First convention of the Ramakrishna Math and the Ramakrishna Mission held in 1926, was blurred with black ink, and (ii) why in the subsequent reprint of the same Booklet circulated next day, even his ink - blotted name was totally omitted? During our discussion, when I mentioned about the Original Copy of the General Power of Attorney dated 25th October, 1914, granted by His Holiness Shrimat Swami Brahmanandaji or Raja Maharaj to Tulsi Maharaj, you were very eager to have a look into it, and I forthwith brought it from the Vivekananda Mission for your kind perusal. You were kind enough to go through it several times with rapt attention and respectful care, and referring, particularly to the words where Raja Maharajji unambiguously described Tulsi Maharaj as a chela and disciple of Sri Ramakrishna ("... appoint Swami Nirmalananda Chela & disciple of Thakur Paramahansa Ramakrishna ...") you remarked, "There is nothing more to say". You also muttered, "Well, I am rational minded". The matter was then fully discussed in

more relevant details. From the discussion, I got the impression that you were in favour of correction or rectification of all records and publications of the Ramakrishna Math and the Ramakrishna Mission Organisations, which suffered mutation as aforesaid, suggesting or attempting to suggest that Tulsi Maharaj was not a direct disciple of Thakur. I also felt that you would try to do your best in the matter of such correction or rectification as aforesaid.

Later on, I also discussed that subject with Shrimat Swami Gahanananda Maharaj at Balaram Mandir, showing him the original copy of the said Power of Attorney, and referring him to all other documentary evidences conclusively proving that Tulsi Maharaj was a direct disciple of Thakur. After the discussion, I sought his advice as to what should be my next course of action, and he only commented, "Please do, as you think best".

Sometime after, I met you again at Udbodhan ('Mayer Bari'), and informed you about my plan of meeting Shrimat Swami Vireshwaranandaji or Prabhu Maharaj who was then the President of the Ramakrishna Math, and the Ramakrishna Mission, and requested you to accompany me. You, however, advised that in this matter, it was better that I met him alone.

A few days later, I saw Revd. Prabhu Maharaj, and in a closed door meeting for about 20 minutes, he attentively listened to all my pleadings, and finally commented, "Hiranmayananda and Gahanananda came. Gahanananda apprised me of everything". In the course of the meeting, I handed over to Revd. Prabhu Maharaj a copy of the Annexure 'A' to this letter, referring to publications with their relevant extracts which clearly establish that Tulsi Maharaj was a direct disciple of Thakur. I also showed him the original copy of the said Power of Attorney which, he said, he could not see due to loss of his eyesight. Then I read over to him the contents of the Original Copy of the said Power of Attorney, and also handed over to him a Xerox copy of the same, along with a copy of the Annexure 'A'.

Thereafter, when you went to Bombay, I sent you also a copy of the Annexure 'A', and requested for your effective help in the matter.

On 25th September, 1982, I sent a Registered letter with Acknowledgement Due to Shrimat Swami Vandananandaji Maharaj, the then General Secretary of the Ramakrishna Math and the Ramakrishna Mission, and sent him also a copy of the Annexure 'A', along with a Xerox Copy of the said Original Power of Attorney. A copy of the said letter is enclosed.

The letter speaks for itself. Neither any reply to nor acknowledgement

of the letter was ever received by me. No response to two of my subsequent reminders to him was also received. A copy of the said letter dt. 25.9.1982 as also copies of the reminders thereto are enclosed and collectively marked Annexure 'B'.

I also sent copies of the Annexure 'A' to some of the Trustees of Belur Math, but no response has yet been received by me from any of them.

In this context, it is indeed a matter of great assurance for me to find you in the office of the General Secretary of the two pioneer and most important organisations in the name of Thakur, and I venture to approach you hereby with an earnest appeal to your sense of rationality, passion for truth, and upright personality to take a lead in the matter of restoration of unadulterated truth in various publications of the aforesaid two venerable institutions in the name of Thakur, the embodiment of absolute Truth, by correction and rectification of all omissions, alterations, and mutations made therein in different places as per particulars given in Annexure 'C', and by putting an end to all attempts to suppress the truth and/or to suggest falsehood, which unfortunately appear to have been continually made slowly and gradually, but steadily, through last 33 years.

In all humility, may I venture to make my same earnest appeal to all the respected Trustees of Belur Math requesting them to rise up to this critical situation by upholding the truth and preventing any deviation therefrom for all time to come.

Kindly accept yourself my *Sastanga Pronams*, and convey the same to all the respected Trustees of Belur Math.

I shall feel obliged to receive your kind response at an early date.

Yours sincerely,
Brahma Gopal Dutt

Annexures :

A : Extracts

B : 3 Letters

C : Particulars

(Breaking the years-long 'silence' deliberately and carefully maintained by the Authorities of the Math and Mission on this sensitive issue, Swami Hiranmayananda gave reply to this letter, — thus opening the avenue for further deliberations at least.)

(8)

Registered with A/D

Headquarters
Phone : 66 2391

RAMAKRISHNA MISSION
P.O. Belur Math,
Dist. Howrah
PIN: 711 202

2.8.1985

Dear Brahma Gopal Babu,

I received your kind letter dated the 6th July with enclosures. I am sorry I am a little late in replying to it since I was very busy with the Meetings and Conferences. About the matter written in your letter I consulted Revered Swami Vireswaranandaji and he had positively told me that when Swami Sadananda was mentioned as the 1st disciple of Swami Vivekananda, Swami Vireswarananda received a letter from Swami Nirmalananda that that information was mistaken. He was the 1st disciple of Swamiji. So Swamiji Vireswarananda told that no action can be taken at the present time. Therefore I am helpless after the lapse of so many years and after all those that were responsible for the change on the basis of some evidence. I am sorry I am not able to take any action about this matter. So please excuse my inability to do anything. I am writing this letter after consulting my colleagues.

With best wishes,

Yours sincerely,
Swami Hiranmayananda
General Secretary

Sri Brahma Gopal Dutt
"Kiran Niketan",
1/1C, Lakshmi Dutta Lane,
Baghbazar, Calcutta-3.

((Note: We have already shown how this propaganda, which originated openly from Swami Amriteswarananda or Paresh Maharaj during the Bangalore Case, had been kept alive through decades through verbal dissemination, — vide comments and Foot Notes under Item 17 of Chapter II, Chapter III and Foot Note 7 under Letter No. 2, of Swami Shraddhananda dated 16/9/89 of Chapter VI. This is for the first time we hear about a 'letter' reportedly written by Tulsi Maharaj. There are a lot of confusing statements about it which raise a host of questions: (a) When the 'letter' was written and who was the actual addressee, — Swami Madhavananda or Swami Vireswarananda? (b) Why, inspite of such letter, in the Second Edition of THE LIFE OF SWAMI VIVEKANANDA by His Eastern and Western Disciples, Volume I, which was published by none else than **Swami Vireswarananda** himself in 1933, Swami Nirmalananda's name had clearly and unambiguously been mentioned as a Direct Disciple of Thakur in several places (vide Item 21 of Chapter II)? It is to be particularly remembered that at that time Bangalore Case was already on and Paresh Maharaj had already given birth to this propaganda on 24.11.1932 in his Examination-in-Chief. And on this backdrop, such bold and truthful publication by Swami Vireswarananda shows that he was not aware of and/or did not believe in such propaganda of Paresh Maharaj. This also implies that such 'letter', if written at all, did not contain any such statement which was serious, significant and important enough to be worthy of noting and recording. (c) Why, though a Plaintiff in the Bangalore Case, Swami Vireswarananda did not cause this 'letter' to be produced or mentioned by Paresh Maharaj in his Examination-in-Chief? (d) Why neither Swami Madhavananda (a staunch opponent of Tulsi Maharaj) nor Swami Vireswarananda did preserve such an important 'letter' carefully or write about it anywhere? (e) Why Swami Vireswarananda told Swami Hiranmayananda that he regarded Swami Nirmalananda as Thakur's Disciple?

In this connection we remind our readers about Swami Nirmalananda's averment in his Examination-in-Chief on 11/1/1935 at the Bangalore Case "I did not represent that I was the first disciple of Swamy Vivekananda and that he initiated me", and also Paresh Maharaj's confession in his Cross-Examination on 15/7/1933 "Swami Nikhilananda told me that he had heard from the 1st defendant [i.e. Swami Nirmalananda] in person and by letter also that he was a disciple of Sri Ramakrishna and not of Swami Vivekananda." Viewed against these, it appears that there is some mix up, misunderstanding or communication gap somewhere about the so-called 'letter' and its contents referred to by Swami Hiranmayananda.))

(9)

“KIRAN NIKETAN”

1/1C, Lakshmi Dutta Lane,
Baghbazar, Cal

Dated 14th September, 1985

To

Srimat Swami Hiranmayanandaji Maharaj,
General Secretary,
Ramakrishna Math,
Belur Math, Howrah,
Pin Code - 711 202

Re : Swami Nirmalananda Maharaj —* a direct disciple
of Sri Ramakrishna

Revered Swamiji,

Many thanks for your kind reply dated 2.8.85 to my letter of 6th July, 1985 on the above subject, which has now opened the avenue for a real academic discussion and research investigation on this issue to find out and establish TRUTH, shunning all the misinterpretations and falsehood :

“Errors like straws on the surface flow,

Those who search for pearls must dive below.”

It is worth while to note that in the Bangalore Suit of 1930-35, Swami Nirmalananda in the Statement filed by him declared himself as Chela and Disciple of Sri Ramakrishna. It is far more important to note that even after the Suit was over, the then living Gurubhais of Swami Nirmalananda Maharaj, viz. Swami Akhandananda and Swami Vijnanananda did not take any revengeful step against him, nor insulted him or tried to erase his name. And upto the sixties and around, his name and pictures remained as direct disciple in Ramakrishna world of literature excepting in “Bhakta Malika” wherein Tulsi Maharaj’s name has not been mentioned and in a quotation used from “Leela Prasanga” his name has been dropped, in the year 1952. It may be noted that “Bhakta Malika” was criticised by Ananda Bazar Patrika at that time while reviewing the book.

It is very unfortunate that after a lapse of 73 years, distortion of the Truth started by gradually removing his name and pictures from Sri Ramakrishna’s list of disciples and later on interpolations have been made in recent publications. The reason for this is unknown but you

will appreciate that millions of truth-seeking Bhaktas of Sri Ramakrishna Order can very legitimately and ethically expect to see the "truth" about him restored.

You have mentioned about a letter of Swami Nirmalananda stating himself to be the first disciple of Swami Vivekananda in place of Swami Sadananda. But inspite of this, in "Life of Swami Vivekananda" by His Eastern and Western Disciples, published by Swami Virajananda in 1912. Swami Sadananda's name was mentioned as the first disciple of Swami Vivekananda and same is still continuing to be printed. Even if such a letter is found out, the import of it is to be very carefully assessed and understood in true and proper perspective. In face of all authentic and well-known documents like the Registered Power of Attorney by Swami Brahmananda and letters and writings of Swami Saradananda, Swami Shivananda and other Gurubhais including Shri M. declaring Swami Nirmalananda as direct disciple of Shri Ramakrishna, should a casual statement made in the said letter be accepted in the literal sense as final? Moreover, you may kindly remember that you told me that on being questioned how he viewed Swami Nirmalananda, Swami Vireswarananda replied that he always regarded him as "Thakur's Santan".

In your letter you have stated that you are helpless in this matter after the lapse of so many years. May I humbly submit that can lapse of time tarnish the TRUTH? Or make it untrue?

I earnestly appeal to the venerable Trustees of Belur Math once again to reconsider the matter and give their valued verdict for upholding the TRUTH.

Whatever may be the outcome, that will not affect the cordial relation between you and our family for last 25 years which has grown after several decades.

My respectful pronams to you and to all venerable Trustees.

Yours truly,
Brahma Gopal Dutt

Copies to :
All the Venerable Trustees
of Ramakrishna Math

(10)

RAMAKRISHNA MISSION
P.O. BELUR MATH. DT. HOWRAH
PIN 711 202
26.9.1985.

Seal

Dear Brahmagopal Babu,

As you have written I also believe that truth will always prevail 'Satyameba Jayate'. But in absence of any direction from my predecessors even in spite of producing certain documents I am helpless at this stage to do anything by changing the records which are in the form of published books. This matter should have been taken up during the life time of Swami Shivanandaji, Swami Akhandanandaji and Swami Vijnananandaji and even later on when Swami Shuddhanandaji, Virajanandaji, Madhavanandaji and others were alive. As I have told you I asked Revered Swami Vireswaranandaji about the position and he said that he had received a letter from Swami Nirmalanandaji that he was the first disciple of Swami Vivekananda and during his life time you also wrote to him and he did not take any step to rectify the error, if it were an error, during his life time.

There are so many anomalies in the life of the first generation of monks that we are sometimes puzzled. Swami Yogananda is accepted as a disciple of Sri Ramakrishna though in fact he received his initiation from the Holy Mother. Similar is the case of Swami Trigunatitananda. Master Mahashaya also, it seems, was initiated by Holy mother. Yet they are accepted as disciples of Sri Ramakrishna. At the same time when an ordinary disciple of Holy Mother said that he was a brother disciple of Swami Vivekananda, Swamiji in one of his letters wrote vehemently against this and directed that he should call himself a disciple of Swami Vivekananda and not a brother-disciple. We are puzzled and we had no way to know the true meaning of this discipleship. I also do not know that to be declared to be a disciple of Swami Vivekananda will be something which is derogatory. After all Sri Ramakrishna and Swami Vivekananda are the obverse and reverse of the same coin. As Sister Nivedita has remarked "only one soul was born and the name of that soul was Ramakrishna-Vivekananda."

However as I let you know in my previous letter that I am helpless to take any action in the matter, I am merely the General Secretary of the Order and am not omnipotent. I cannot do anything which will go contrary to the traditional faiths and believes though I may hold different opinion.

I think Swami Vishadananda of Ottapalam has given many proofs

of Swami Nirmalananda being a disciple of Sri Ramakrishna. So I should advise you to give publicity to your viewpoint without casting any aspersion on the mother Organisation and people will themselves accept one view or the other. Let us leave this in the hands of future historians by laying down the correct facts.

I feel extremely sorry to write like this but as I have always said the problem should have been already dealt with. When Swami Vishadananda wrote his book and when the Trustees of the Belur Math did not agree with his view the Ottapalm centre was disassociated from the Ramakrishna Math and Mission. At that time the devotees as well as the monastics should have approached through the authorities of the Belur Math and convince them about the truth of this contention. It is they who held the view that Swami Nirmalananda was a disciple of Swami Vivekananda and there was ample time since then to convince the authorities at that time.

In spite of your evidence which was sent to Swami Vireswarananda who did nothing about it, it seems he was of the view that these records were not sufficient proof for Swami Nirmalananda's being a disciple of Sri Ramakrishna. I do not know why Swami Vireswarananda held this view. But in our generation it is difficult to make any change. Of course you can hold on to your view and express it and let us wait because truth will prevail.

With best wishes,

Yours sincerely,
Swami Hiranmayananda
General Secretary

Sri Brahmagopal Dutt
Baghbazar, Calcutta—3

(11)

Ramakrishna Sharanam,

"KIRAN NIKETAN"

11th November, 1985

Srimat Swami Hiranmayanandaji Maharaj,
General Secretary,
Ramakrishna Math, Belur Math,
Howrah,
Pin code—711 202

Re: Swami Nirmalananda Maharaj — a direct disciple
of Sri Ramakrishna

Revered Swamiji,

I am thankful for your letter dated 26.9.1985 in connection with the

above which has perhaps sealed the possibility of further dialogues in this context. But I feel constrained to make certain humble submissions with regard to some of the points raised in your letter, — particularly regarding the behaviour and attitude of your “Predecessors” to Swami Nirmalananda.

To understand the whole issue in proper perspective, it is essential to recapitulate the background of the unfortunate Bangalore Case of 1930. The pre-1929 image of Swami Nirmalananda was one of a towering personality, a strong disciplinarian, a man of great ability, authority and force of character, — a “Dikpal”¹ (‘दिक्पाल’) in the words of Revered Swami Brahmananda. A handful of young Sannyasins of that time, being fearful of and antagonistic to him on account of some personality clash, — influenced and persuaded revered Mahapurush Maharaj somehow to go to Bangalore in 1924 and ask him to leave Bangalore Math. Venerable Sri Sarat Maharaj took a strong exception to this move and wanted to resign from Secretaryship, — and the matter was shelved for the time being. The nice letter written by Sri Sarat Maharaj to Sri Tulsi Maharaj (i.e. Swami Nirmalananda) in this connection is printed in the Life of Swami Nirmalananda (page 331) by Swami Jagadishwarananda.²

After the passing away of Sri Sarat Maharaj, those adversaries became active again and at their ‘instigation’, ‘*sadashiv*’ Mahapurush Maharaj instructed Tulsi Maharaj to quit Bangalore Math and thus started the Bangalore Case of 1930, — the outcome of which is known to all.

The most noteworthy fact is that thereafter neither the then living Gurubhais of him, nor later Presidents Swami Suddhanandaji and Swami Virajanandaji did anything to insult him or to erase his name and that is true to their monastic character and behaviour. And only after passing away of Swami Virajananda, the character-assassination and obliteration of Tulsi Maharaj started step by step gradually and steadily from 1952 onwards (with the dropping of his name from ‘Sri Sri Ramakrishna Bhakta Malika’ by Swami Gambhirananda) and from 1960* it operated in full swing when his antagonists wielded power. So you would appreciate that the question of taking up ‘this matter’ with his Gurubhais and with Swami Suddhananda and Swami Virajananda does not arise at all.

You have mentioned about a letter written by Swami Nirmalananda

¹ “Dikpal” literally means protector or regent of one of the ten quarters of the universe. It implies a highly distinguished personage of great authority, power and eminence.

² Readers have already seen this letter under Item 7 of Chapter II, in this Book.

* actually from 1957.

to revered Swami Vireswaranandaji stating himself to be the 1st disciple of Swami Vivekananda, — which was presumably written sometime during 1926-27 when Swami Vireswaranandaji was Secretary of Mayavati Ashram. It is most queer and amazing that this letter, — if in existence at all, — did not find any importance upto the Sixties and around and suddenly thereafter it was utilized as a “weapon” against him, — and that too in a partial and convenient manner, — the only aim being to completely erase his name from list of Sri Ramakrishna’s direct disciples and from every nook and corner of Ramakrishna World (because in all post-1960 publication of Books like ‘Life of Swami Vivekananda’ by Eastern and Western Disciples and ‘Swamijir Padaprantey’ by Swami Abjakananda, Swami Sadananda’s name is continued to be mentioned as 1st disciple of Swamiji and not Tulsi Maharaj’s name...) It is a pity that those who did so, even did not hesitate to defy, ignore and throw away the earlier declarations/statements of Super-Predecessors like Swami Brahmananda, Swami Saradananda, Swami Shivananda, Sri Master Mahashaya and Swami Suddhananda and others and even of Swami Nirmalananda himself — that he was a disciple of Sri Ramakrishna. There is no proper, open, document-based academic reason for such removal, deletion and erasing, — and it is nothing but retaliatory antipathy, springing out of personal wrath and vengeance, surreptitiously exercised by those who have hardly any right to do so. But in spite of this letter, — as you know very well, — Swami Vireswaranandaji regarded Swami Nirmalananda as “Thakur’s Santan” and I wish he would have lived longer to restore Truth.

You have stated that in the absence of any ‘direction’ from your predecessors you are helpless to do anything. May I be permitted to submit in all humility that this ‘direction’ is already there from the Super-Predecessors mentioned above; it has to come from ‘Within’ and not from ‘Without’ — from the intellect — from the conscience — from the heart and from the ever-vigilant “Dev Manab” adorning the holy temple.

You would appreciate that the way the words and writings of earlier Masters are overruled and defied by later power-holders, the way “Leela Prasanga” and other celebrated historic writings are freely altered, misquoted and even interpolated, — is nothing but sacrilege, an act of unethical and contra-legal consequences which pains all the conscientious Ramakrishnites. The question is how long should it be tolerated? Does not its prolongation mean humiliating the original architects and pillars of the Order? And hurting Sri Ramakrishna Himself?

You have stated that you could not do anything which would go contrary to the traditional faiths and beliefs. It may kindly be noted that my humble prayer has been to re-install the traditional faiths and beliefs which have later been travestied and polluted.

Truth and Sri Ramakrishna is identical and inseparable. I am avowed to carry on my life-long humble crusade in trying to restore and establish Truth about Swami Nirmalananda Maharaj, however small may be its value. You may rest assured that in this endeavour of mine, question of my casting aspersion on the Mother Organisation does not arise at all. In fact, all my efforts are and will be directed to save our most beloved holy Seat of Pilgrimage from ruinous slander which is looming large on it on account of the continued distortion of Truth about Swami Nirmalananda.

Last but not the least, I gratefully appreciate your stand in this context and feel for individual helplessness in the matter. The collective body of venerable Trustees are the guardian angels of Sri Ramakrishna religion and cult, the custodian of His sermons, ideals and Truth and are committed to "lay down lives even for sake of Truth" — as thunderously uttered in the last Convention of 1980. And it is my fervent hope and belief that one day or other, the Truth-devoted and Truth-seeking Sannyasins will restore and rehabilitate Sri Tulsi Maharaj in his proper place and **TRUTH WILL ULTIMATELY PREVAIL.**

I do not want to disturb you any more on this subject and reiterate that nothing will affect the long cordial and affectionate relation between you and our family. My innumerable respectful pronams to you and to all Truth-abiding venerable Trustees,

Yours truly,
BRAHMA GOPAL DUTT

cc.

- 1) To all the venerable Trustees of Ramakrishna Math.
- 2) To the Editors of 'Udbodhan', 'Vedanta Keshari', Advaita Ashrama Publications.

(12)

Registered with A/D

"Ramakrishna Sharanam"

"KIRAN NIKETAN"

1/1C, Lakshmi Dutta Lane,
Baghbazar, Calcutta-3

19th November, 1985

To

Srimat Swami Ananyananda Maharajji,

President, Advaita Ashrama,

5, Dehi Entally Road,

Calcutta-700 014

Re: Deletion of Swami Nirmalananda's (Tulsi Maharaj)
name from recent Edition of Romain Rolland's
'Life of Ramakrishna'

and

Interpolation regarding him in 'The Life of Swami
Vivekananda' by his Eastern and Western Disciples.

Respected Maharaj,

I draw your attention to two of my earlier letters dated 13.11.83 and 15.4.84 (copies enclosed) requesting you to clarify the reason for deletion of Swami Nirmalananda's name from recent editions of Romain Rolland's 'The Life of Ramakrishna', when the author himself has written his name in page 19 Foot Note 1, and page 233 Foot Note 1 originally.

It is most unfortunate that in course of two years no reply has been forthcoming from your end. You would appreciate that this 'silence' is not 'golden' at least in this instance and leaves no hesitation in our minds that this is an act of deliberate commission (with a motive) and amounts to "Tampering" of a very sacred biography.

The devoted Ramakrishnites are far more flabbergasted and shocked to discover a blasphemous statement about Swami Nirmalananda in page 197 of 'The Life of Swami Vivekananda' by his Eastern and Western Disciples, — Vol. I, 5th Edition, 1979, published by your godself reading as under:

"He (i.e. Tulsi Maharaj) had seen the Master more than once but had not associated with him intimately enough to be his disciple. At one period of his life he prided himself on being the first disciple of Swami Vivekananda, and the Swami's brother disciples too looked upon him as such; but later on he claimed to be a disciple of the Master. ... **"

* Please refer to Item 8 of Chapter IV where this interpolation has been commented upon.

These lines were not in existence in the earlier editions of the Book. Surely none of the Eastern and Western Disciples was alive in 1979 to write these lines. I hope that we would not be asked to believe that those lines have been dictated by the souls of Swamiji's disciples in a seance. Therefore the obvious deduction is that these 'stories' have been invented, concocted and inserted afresh in the Book without any authenticity.

Challenging this highly unethical and impious "interpolation" in the Book on behalf of all truth-loving Ramakrishnites, I most humbly demand answer to the following queries :

- (i) How it has been concluded that he had not associated with him intimately enough to be his disciple' when 'Sri Sri Ramakrishna Leela Prassanga' and 'Sri Sri Ramakrishna Kathamrita' (which are 'Vedas' and 'Geeta' of Ramakrishna Religion) clearly and positively depict his close association with and direct discipleship to the Master?
- (ii) When, how, where and in which way 'he prided himself on being the first disciple of Swami Vivekananda'? Will you kindly let us know the real basis as well as concrete documentary evidence in support of this statement, — without citing any imaginary happening or hearsay?
- (iii) Will you kindly enlighten us which of the 'brother disciples of Swami Vivekananda looked upon him as such' and where it is written? Scholars of Ramakrishna literature know it very well that all the 'Santans' of Sri Sri Thakur regarded him as disciple of Sri Ramakrishna, — ample evidences of which are found in their various writings. To substantiate this further, I am enclosing a photocopy of the 1st page of the General Power of Attorney granted by Swami Brahmananda in favour of Swami Nirmalananda wherein he has categorically declared Swami Nirmalananda to be "Chela and disciple of Thakur Paramhansa Ramakrishna". Can there be any further doubt or controversy after this final verdict given by the 'Manas Putra' of Sri Sri Thakur? And you would surely appreciate and admit that to disregard or contradict it by way of any subsequent action, conversation or writing is a sinful heresy.

Hope it has now become crystal clear to you that the above-mentioned 'tampering' and 'interpolation' are deliberate introduction of falsehood and patent incorrectness. It is neither moral nor legal and may lead to public interest litigation besides causing damages to the prejudice, devotion and sentiment of all Ramakrishnites without exception.

You would appreciate that this distortion of Truth and injection of falsehood is polluting Ramakrishna cult. It not only insults the Great Disciples but also injures the Master who is Embodiment of Truth. It is really unintelligible as to why Advaita Ashrama Publication, — which is the custodian of Ramakrishna ideals, ideas and truths, — is allowing this sort of literary piracy. We want to know the credential of the person who is indulging in this spiteful act and thus casting aspersion on the Mother Organisation. *

In view of what has been stated above, I earnestly hope that you would be kind enough to break the silence and reply to all my queries as well as give your views about it. At the same time I also fervently and reasonably expect an assurance from you that the aforementioned tampering and interpolation be stopped and rectified immediately and original true statements about Swami Nirmalananda be restored. Better late than never, at least that would salvage the honour of the Master and His Great disciples, — damaged by the said sinful commissions.

If this letter too fails to elicit any response and assurance from your goodself soonest possible, I am constrained to submit that then I shall have no other alternative than to do the needful for the sake of Truth and Honesty and even refer these violations to the successors of Romain Rolland, Govt. of France, Western Order of Ramakrishnites, PEN and other concerned institutions and authorities seeking redress.
LET TRUTH PRÉVAIL.

With regards,

Yours faithfully,
BRAHMA GOPAL DUTT

Encl : as above

cc.

To

The President,
Advaita Ashrama,
Mayavati (Pithoragarh)
P.O. Mayavati via Lohaghat,
PIN CODE - 262 524.

* Please refer to Item 8 of Chapter IV for comments on this interpolation and for knowing wherefrom it originated.

(13)



ADVAITA ASHRAMA
(Publication Dept)
5 Dehi Entally Road
Calcutta-700 014

Seal

2 December 1985

Sri Brahma Gopal Dutt
"Kiran Niketan"
1/1C Lakshmi Dutta Lane
Baghbazar
CALTUTTA-700 003

Dear Sri Brahma Gopal Dutt,

Thank you for your letter of 19 November 1985.

The matter referred to by you has to be decided by the Trustees of the Belur Math. As such, your letter has been given to the General Secretary, together with a copy of this reply to you.

Yours sincerely,
Swami Ananyananda
President

(14)

Ramakrishna Math
Belur Math (Howrah)
9.12.1985

Dear Brahmagopal Babu,

I received your letter dated the 11th November. Later on the President of the Advaita Ashrama came to us and gave me a letter written by you. They cannot do anything. So it is no use writing to them or threatening them. So please keep quiet for a time. Though I wrote to you that I am helpless and I am really so but am trying to find out some way to establish the truth which as you said should be done but please give me some time to do it as smoothly as I can. It may take some months before I can achieve something whether positive or negative. Please do not write anything to any of our centres because they cannot do anything without the approval of the Trustees. This letter is entirely confidential and for you alone. Please do not give

publicity to it. I myself will let you know if anything can be done or not.

With best wishes,

Yours sincerely,
Swami Hiranmayananda

Sri Brahmagopal Dutta
Baghbazar
Calcutta

(15)

“KIRAN NIKETAN”

ওঁ

১৫ই ডিসেম্বর ১৯৮৫

পরম শ্রদ্ধেয় শ্রীমৎ স্বামী হিরণ্যায়ানন্দজী মহারাজ,
সাধারণ সম্পাদক, রামকৃষ্ণ মঠ
বেলুড় মঠ, হাওড়া

পরম পূজ্যপদেবু,

আপনার ৯ই ডিসেম্বর তারিখের আশীর্বাদ পত্র পাইয়া অত্যন্ত আনন্দিত হইয়াছি। আপনার আশ্রা শিরোধার্য। এ বিষয়ে আমি আর কাহাকেও পত্র দিতে বিরত রহিলাম এবং অন্য নির্দেশও মানিয়া চলিব।

... আপনার নির্ভীকতা এবং সত্যের প্রতি অনুরাগ ও শ্রদ্ধা আমাদের পরিবারের সকলকেই মুগ্ধ করিয়াছে।

সত্য মানিয়া লইতে আপনার দু'মিনিট সময়ও লাগে নাই। ... সাগ্রহ ও সোৎসুক হৃদয়ে আপনার পরবর্তী পত্র ও নির্দেশের প্রতীক্ষায় রহিলাম। ...

প্রভুর সাক্ষাৎ শিষ্যগণের মধ্যে এগারোজনের পদধূলি ও আশীর্বাদ এবং তাঁহাদের অকুণ্ঠ ভালোবাসা লাভে এই জীবন ধন্য হইয়াছে। সর্বোপরি শ্রীশ্রীমা কয়েকবার পদধূলি দিয়া স্নেহ আশীর্বাদে জীবন পূর্ণ করিয়া দিয়াছেন। আপনি আশীর্বাদ করুন তাঁহাদের চিন্তায় যেন বাকী জীবন অতিবাহিত করিতে পারি। ...

ইতি

চিরশ্রুত

ব্রহ্মগোপাল

English Translation :

om

15 December, 1985

Respectable Srimat Swami Hiranmayanandaji Maharaj,
General Secretary, Ramakrishna Math,
Belur Math, Howrah.

Most Revered,

I am extremely delighted to receive your letter of the 9th December conveying your blessings. I shall abide by your command. I shall stop writing to anybody else in this matter, and follow your other instructions.

... Your fearlessness and regard and passion for Truth have charmed our entire family. You have taken no time to admit the Truth. ... I look forward to your next letter and directives with great interest and expectation.

My life has been blessed by the dust of feet of as many as eleven of the Direct Disciples of the Master and their unfailing love and blessings. Above all, the Holy Mother Sri Sri Mā had sanctified my life by allowing to take dust of Her feet several times and by affectionate blessings. Do please bless me so that I can spend the rest of my life meditating on them. ...

Yours obediently,
Brahma Gopal

(16)

REGISTERED WITH A/D
"RAMAKRISHNA SHARANAM"

"KIRAN NIKETAN"

1/1C, Lakshmi Dutta Lane,
Bagh Bazar, Calcutta-3

Revered Swamiji,

26 February 1986

Re : Restoration of Truth about Swami Nirmalananda

May I draw your kind attention to your D.O. letter dated 9.12.85 in connection with the above and my subsequent reply of 15.12.85?

I know very well that you are extremely busy with various activities; still I write to you to take a bit of your valuable time to know whether any positive progress has since been achieved in the desired direction.

You can very well appreciate my zealous anxiousness on this subject and hence I pray to have your forgiveness for sending this letter to you.

Let Sri Sri Guru Maharaj shower his blessings on you in your quest for Truth.

My only expectation now is to wait and hope eagerly for your success.

With all respects and innumerable pronams,

Yours truly,

BRAHMA GOPAL DUTT

Srimat Swami Hiranmayanandaji Maharaj,
General Secretary, Ramakrishna Math,
Belur Math, Howrah,
Pin Code-711 202.

(17)

Registered with A/D
Shri Ramakrishna Sharanam

"KIRAN NIKETAN"

... ..
15 November 1986

To
Srimat Swami Hiranmayanandaji Maharaj,
General Secretary, Ramakrishna Math,
Belur Math, Howrah,
Pin Code-711 202.

Revered Swamiji,

I have received your Vijaya Greetings Card with the blessings that it conveys to me.

May I be permitted to refer to your letter dt. 9.12.85 wherein, — while writing on the subject of restoration and establishing of Truth about Swami Nirmalananda, — you have stated :

"... give me some time to do it as smoothly as I can. It may take some months before I can achieve something...". Since then, I am patiently but eagerly waiting with ardent expectation to hear your voice; but almost a year is passing by and my expectation is yet to be fulfilled.

I can feel that you are extremely busy with various activities and am afraid that those might have thrown a cover on the subject in your mind.

May I request you to be kind enough to let me know whether, amidst your other preoccupations, you have been able to achieve something positive in the desired direction about restoration of 'Truth'.

Please forgive me if I have troubled you in any way by sending this reminder, — as you can very well appreciate our zealous anxiousness on the subject.

With all respects and innumerable pronams to you and all the venerable Trustees from me and all members of Dutta family.

Yours truly,
BRAHMA GOPAL DUTT

(18)

“KIRAN NIKETAN”

... ..
18th March, 1987

His Holiness
Srimat Swami Gambhiranandaji Maharaj,
President, Sri Ramakrishna Math,
Belur Math,
Howrah

Sub : Restoration of Truth about Swami Nirmalananda
— shunning all falsehood and blasphemy propa-
gated against him

Recalling with profoundest respect and deepest regards the affectionate and cordial relationship that our Family had with Venerable Sri Sri Brahmananda and Sri Sri Shivananda, the Pioneer Presidents of Ramakrishna Order, whom we look upon as living embodiments of Brahma and Shiva respectively, I write this letter to you, the present successor to their Seat and heritage, hoping that you would not hesitate to follow in their footsteps in quest of Truth.

You are well aware of my age-long persistent and earnest endeavours, requests and prayers to the authorities of Belur Math for restoring “Truth” about direct discipleship of Swami Nirmalananda to Sri Sri Ramakrishna Paramhansadev, — as copies of all my letters in this regard have been forwarded to you also with documentary evidences. It is extremely unfortunate that till now no concrete step in the right direction has been taken.

You are also well aware that Sri Sri Raja Maharaj granted a Power of Attorney in favour of Swami Nirmalanandaji Maharaj. I am sending herewith a xerox copy of that sacred document which speaks for itself.

I earnestly pray that this holy document should not be ignored or censored.

Let your mighty pen utter the unalterable Truth.

Looking forward anxiously for your reply and further directive in this regard and with innumerable pronams to you and all the venerable trustees,

I remain,

Sir,

Yours truly,

BRAHMA GOPAL DUTT

Copy forwarded to :

Srimat Swami Hiranmayanandaji Maharaj,

General Secretary, Ramakrishna Math,

Belur Math, Howrah.

(As expected, Swami Gambhirananda did not give any reply to this letter and the reason is easily inferable. He has got a completely different design contrary to what is prayed for in this letter, which we would presently realise. However, Swami Hiranmayananda acknowledged receipt of his copy of the letter and replied)

(19)

Ramakrishna Math

P.O. Belur Math

Dt. Howrah

West Bengal 711 202

16.4.87

Dear Sri Brahma Gopal Babu,

I duly received your letter of 18th March along with photostat copy of document about Swami Nirmalanandaji. We are trying to collect and study whatever facts and figures available with various sources in this connection. It will take time and your showing impatience will not solve the problem. Please be patient and wait till something comes out.

With best wishes,

Sri Brahma Gopal Dutta,

"Kiran Niketan"

1/1C Lakshmi Dutta Lane,

Baghbazar

Calcutta 700 003.

Yours sincerely,

Swami Hiranmayananda

General Secretary

(20)

জয় রামকৃষ্ণ

৬/১১/৮৭

পরম পূজ্যপাদ শ্রীমৎ স্বামী হিরন্ময়ানন্দজী মহারাজ
পরম পূজ্যপাদেশু,

আপনার শুভ বিজয়ার সুচিব্রিত আশীর্বাদ পত্রটি পাইয়া অত্যন্ত আনন্দিত । ...

নয়মাস পূর্বে আচার্যপাদ স্বামী সারদানন্দ মহারাজের আবির্ভাব তিথিতে আপনার সঙ্গে দেখা হয়, তখন আপনার আশ্বাসবাণী—“ওটা হয়ে যাবে, তবে একটু সময় লাগবে”—এ কথায় প্রচুর আনন্দ পাই; আপনার ভরসায় অপেক্ষা করিতেছি। তবে আমারও বয়স এগিয়ে চলেছে। আপনার ত্যাগ ও সত্যনিষ্ঠা চিরদিনই আমায় মুগ্ধ করেছে। আমার দৃঢ়বিশ্বাস, আপনার আশ্বাসবাণী অচিরেই ফলপ্রসূ হইবে। সন্তোষ সাষ্টাঙ্গ প্রণাম লইবেন।

সদাশ্রিত
ব্রহ্মগোপাল

English Translation :

Victory to Ramakrishna

6.11.1987

His Holiness Srimat Swami Hiranmayanandaji Maharaj
Revered Maharaj,

I am extremely happy to receive your well-illustrated letter conveying your blessings for Vijaya. ...

I met you nine months ago on the birth anniversary of His Holiness Swami Saradananda. Your assurance then — “That will be done (settled),¹ but it will take a little time” — immensely pleased me. I am relying on your words. But I am getting on years too. I have always been charmed by your sacrifice and devotion to truth. It is my firm conviction that your promise will soon be fulfilled. With my respectful prostrations,

Yours obediently,
BRAHMA GOPAL

¹ That is, truth about Swami Nirmalananda's discipleship will be restored.

(21)

10.11.87

প্রিয় ব্রহ্মগোপালবাবু,

আপনার 7.11.87 তারিখের পত্র পেয়েছি।...

পূজ্যপাদ নির্মলানন্দজী সম্বন্ধে বিভিন্ন লোক বিভিন্ন রকম লিখেছে....। তাঁর সম্বন্ধে আপনার সঙ্গে আমার যা কথা হয়েছে তাই হবে।

পূজনীয় গম্ভীরানন্দজীকে এবং আমাকে প্রায়ই বাইরে যেতে হচ্ছে বলে এখনও হয়ে ওঠেনি। তবে আমার মনে আছে।

অশা করি আপনারা সকলে ভাল আছেন। শ্রীশ্রীঠাকুর আপনাদের সর্বসীন কল্যাণ করুন—এই আমার প্রার্থনা।

ইতি

শুভকাক্ষী

হিরণ্ময়ানন্দ

শ্রীব্রহ্মগোপাল দত্ত

বাগবাজার, কলকাতা

English Translation :

10.11.87

Dear Brahmagopal Babu,

I have received your letter dated 7.11.87.* ...

Revered Nirmalanandanandaji has been written about differently by different people. ... Regarding him whatever I have told you, will be put into effect.

It could not be settled as both honourable Gambhiranandaji and myself have to go out often. But I have kept that in mind.

I hope you are all well. Sri Thakur will do you everything good — this is my prayer.

Your well-wisher
Hiranmayananda

* Should be 6.11.87

(22)

Seal

RAMAKRISHNA MATH
P.O. BELUR MATH, DT. HOWRAH
WEST BENGAL 711 202

24.9.1988

Dear Sri Brahma Gopal Babu,

Since I wrote to you on 16.4.87 we have carefully studied all available documents including the Court proceedings of the Bangalore Case having OS No. 31 of 1930-31, the plaintiffs of which included among others four direct disciples of Sri Ramakrishna, namely, Swami Shivananda, Swami Abhedananda, Swami Akhandananda and Swami Subodhananda. The findings were placed before the Trustees of the Math for their consideration and they after due deliberations in their meeting held on 28.7.88 reaffirmed their earlier opinion that Swami Nirmalananda was a disciple of Swami Vivekananda and not of Sri Ramakrishna.

I hope this finds you all well by the grace of Sri Sri Thakur.

With namaskar and best wishes,

Yours sincerely,
Swami Hiranmayananda
General Secretary

Sri Brahma Gopal Dutt
"Kiran Niketan"
1/1C, Lakshmi Dutta Lane
Baghbazar
Calcutta 700 003

(Comments : It is not difficult to realise that Swami Gambhirananda, — whose declared antagonism to Swami Nirmalananda is evinced in his Books, — would allow the Truth about Swami Nirmalananda's Discipleship to Sri Ramakrishna to be resurrected so easily. During Swami Hiranmayananda's absence on tour to-America, he had been able to turn the table in his favour. And with this reaffirmation of 'earlier opinion', sway of falsehood has been prolonged.)

(23)

REGISTERED WITH A/D

Sri Ramakrishna Sharanam

"KIRAN NIKETAN"

1/1C, LAKSHMI DUTTA LANE,
BAGH BAZAR, CALCUTTA-3

28th November, 1988

To

Srimat Swami Hiranmayanandaji Maharaj,

General Secretary,

Ramakrishna Math,

Howrah — 711 202

Revered Swamiji,

On 4th of October last, I duly received your letter of 24.9.1988, communicating that at their meeting held on 28.7.1988, the Trustees of Belur Math (the Ramakrishna Math, Belur) reaffirmed their earlier opinion that Revered Tulsi Maharaj (Srimat Swami Nirmalanandaji Maharaj) was a Direct Disciple of Revered Swamiji Maharaj (Srimat Swami Vivekanandaji Maharaj), and not of Sri Thakur (Sri Sri Ramakrishna Paramahansa Dev).

You will kindly recall that after study of the documents submitted by me, particularly the Registered Power of Attorney dated 25.10.1914, and executed by Revered Raja Maharaj (Srimat Swami Brahmanandaji Maharaj), in favour of Revered Tulsi Maharaj, describing him therein as a Disciple of Sri Thakur, you, and also some of your Assistants, expressed the conviction that Revered Tulsi Maharaj was a Direct Disciple of Sri Thakur. In the circumstances, I felt stunned to have received your letter as a bomb shell, which came as a bolt from the blue, and I have not yet recovered from the shock. I am sure, you will believe that this is natural. In this confused state of mind after the receipt of your letter, I confess, I shared my feelings in confidence with a few of my very close friends whose consolation has now encouraged me to write this letter.

Your letter mentions that the reaffirmation of their earlier opinion was the result of due deliberations of the esteemed Trustees, after their considerations of the "findings", presumably, of your respected self, and also probably, of the respected Assistants of yours, which were placed before the Trustees. In all humility, may I earnestly request you kindly to enlighten me if my presumption is correct, or in the context of the mention of the Bangalore Case Court Proceedings

in your letter, the word "findings" implies or suggests any findings of the Court? In case my presumption is correct, may I earnestly request you kindly to let me know specifically what were those "findings" on the basis of which the Trustees were inclined to "reaffirm their earlier opinion"?

From your letter, it also appears that your "findings" were the result of your careful study of all the documents available to you all, including the Court Proceedings in the Bangalore Case, and evidently also including the documents which were previously submitted by me, besides other additional documents, if any. Frankly speaking Maharaj, I cannot imagine that there can be any document on Earth, which can falsify the testimony of the Spiritual Son of Sri Thakur, whom Revered Swamiji Maharaj called "Raja", and as such, I believed, and still believe, that the statement in his said Power of Attorney that Revered Tulsi Maharaj was a Disciple of Sri Thakur was infallible. But one of my close friends who knows law, points out that I cannot exclude the possibility of the existence of some new document executed after 25.10.1914 (the date of the said Power of Attorney), having equal evidential value in the eye of law, and containing irrefutable statements to the effect that Revered Tulsi Maharaj was not a Direct Disciple of Thakur, but of Revered Swamiji Maharaj. As an example, he cites that a registered document or an affidavit wherein Revered Raja Maharaj himself or some other Direct Disciples of Sri Thakur, after explaining, with legally valid justification, that the statement of Raja Maharaj in his said earlier Power of Attorney was not correct, has or have asserted that Revered Tulsi Maharaj was a Disciple of Revered Swamiji Maharaj and not of Sri Thakur, may override the earlier statement of Revered Raja Maharaj in his said Power of Attorney dated 25.10.1914.

In the circumstances, I wonder, what new document or documents of such legal validity as cited by my friend reached your hands since your Bengali letter dt. 10.11.1987, that tilted the balance of evidence in favour of the "findings" (which evidently are completely different from your aforementioned conviction till the said date, and) which induced the Trustees to "reaffirm their earlier opinion". The new document or documents of such strong evidential value as can override the statement of fact made by Revered Raja Maharaj in his said Power of Attorney, must be worthy of attention of all concerned. Hence my earnest request to you kindly to furnish me with a xerox copy of the document or documents at my cost, enabling me to correctly comprehend or appraise the considerations which led the Trustees to "reaffirm their earlier opinion".

I humbly submit that I am fully conscious that the respected Trustees of Belur Math can entertain any opinion they consider proper in their absolute discretion, and none can question it. I, however, earnestly request the August body, the Board of Trustees of Belur Math, kindly to visualise the present state of my mind, and as a solace let me know the considerations which led them to formulate their opinion as stated in your letter. I, however, beg to be pardoned for this request, and also beg for its compliance.

I sincerely regret, I have failed to comprehend the significance of your reference in your letter, to the Bangalore Case Proceedings, along with the fact that four Direct Disciples of Sri Ramakrishna were also the Plaintiffs in the Case among others. May I request you kindly to enlighten me as to what bearing this fact has on the main question before us, namely, "whether Revered Tulsi Maharaj was a Direct Disciple of Sri Ramakrishna or not", which was not framed an Issue in the Case?

Kindly accept my Sastanga Pronams and convey the same to all the respected Trustees of Belur Math.

Eagerly awaiting your kind reply at an early date,

Yours sincerely,
BRAHMA GOPAL DUTT

(Reply to this letter is never given. At a later date when the present writer met Swami Hiranmayananda at Balaram Mandir he said "It is not possible to give reply to your letter.")

(23a)

"KIRAN NIKETAN"

... ..

=সত্যমেব জয়তে=

শ্রীরামকৃষ্ণ-সারদা শরণম্

২০শে জানুয়ারী ১৯৮৯

পরম পূজনীয় শ্রীমৎ স্বামী হিরণ্যমানন্দজী মহারাজ

পরম পূজ্যপদেষু,

আপনার ইংরাজী পত্রে মর্মান্বিত হইলেও বিজয়ার পত্রখানিতে শান্তি পাই।
তথাপি মুহামান অবস্থায় ছিলাম। পূজ্যপাদ শরণ মহারাজের পুণ্য জন্মদিনে আমার

পরম সৌভাগ্য, ঐ মহাতীর্থে আপনার সাদর আহ্বানে আমার সখিৎ ফিরিল ; এই পত্র লিখিবার শক্তি পাইলাম ।

বেলুড় মঠের সহিত সম্পর্ক আমাদের বংশের স্বর্গীয় সম্পদ, পূর্ব পূর্ব জন্মের বহু সুকৃতির ফল, ইহকালের গর্ব ।

প্রায় ষাট বছর পর গত ১১ই জুলাই, মঠে আপনার অনুপস্থিতিতে, পূজনীয় নরেশ মহারাজ, বরুণ মহারাজ, রামগোপাল মহারাজ প্রভৃতি সকলের সাদর আবাহন, সম্মেলন আচরণ, আতিথেয়তা, দু'পুরে প্রসাদ ধারণ, স্বচ্ছন্দে বিশ্রাম,—এই সব পুরান দিনগুলির স্মৃতিতে মন ভরে গিয়েছিল । আপনাদের সকলের কাছে আমি কৃতজ্ঞ ।

বেলুড় মঠের সঙ্গে সম্পর্ক ক্ষুণ্ণ হইবার নয় ; ক্ষুণ্ণ হইবার মতো আমরা কখনও কিছু করি নাই ; করিবার মতো মতি বৃদ্ধিও নাই । শ্রীশ্রীঠাকুর এই সম্পর্ক অক্ষুণ্ণ রাখুন এই প্রার্থনা ।

আপনার ইংরাজী পত্রের উত্তরে লিখিত আমার ইংরাজী পত্রে শুধু সত্য প্রতিষ্ঠার প্রার্থনা আমি জানাইয়াছি ।

সত্য স্বকীয় মহিমায় সকলের কাছে একই ভাবে প্রতিভাত । একই যুক্তি, একই প্রমাণে, সত্য সর্বজনস্বীকৃত । জগতে সর্বত্র যে যুক্তি পদ্ধতিতে সত্য প্রতিষ্ঠিত হয়, তাহাতে সত্য সকলের কাছেই সত্য হইতে বাধ্য—নয় কি ? যুক্তি বিচারে একের কাছে সত্য অন্যের কাছে মিথ্যা হবে কি ?

বেলুড় মঠ কর্তৃপক্ষ যে যুক্তি বিচারে সত্য নির্ণয় করিয়াছেন, তাহা জানিলে ঐ সত্য স্বীকারে সকলেই, আমিও বাধ্য, ইহা বলা বাহুল্য । আমার ইংরাজী পত্রের উদ্দেশ্য শুধু ঐ যুক্তিবিচারটি জানাইবার জন্য আশ্রয় নিবেদন করা । ঐ যুক্তিবিচারটি সকলে জানিলে সকলেরই বেলুড় মঠের সাধু ভক্তদেরও কল্যাণ, এবং বেলুড় মঠের বিন্দুমাত্র ক্ষতি নাই, বরং ভাল বলিয়াই মনে হয় । বেলুড় মঠের বহু সাধু ভক্তের ঐ যুক্তি বিচার জানিবার আন্তরিক আশ্রয় লক্ষ্য করিয়া এই কথা লিখিলাম, তজ্জন্য অপরাধ ক্ষমা করুন, ইহাই আমার একান্ত প্রার্থনা ।

আমার এবং পরিবারের সকলের সমস্ত সাষ্টাঙ্গ প্রণাম লইবেন ।

আমার নিজের শরীরের এবং যানবাহনের বর্তমান অবস্থায় মঠে যাওয়া সম্ভব হইল না । সেইজন্য আমার ভ্রাতৃপুত্রের হাতে চিঠিখানি পাঠাইলাম । বলরাম মন্দিরে আপনার দর্শন লাভের প্রতীক্ষায় রহিলাম ।

ইতি

সদাশ্রিত

ব্রহ্মগোপাল দত্ত ।

English Translation :

"Satyameva Jayate"
Sri Ramakrishna-Sarada Sharanam

"KIRAN NIKETAN"

...
20th January, 1989

Revered Srimat Swami Hiranmayanandaji Maharaj

Revered Maharaj,

Though deeply shocked at your letter written in English [dated 24.9.1988 vide Letter No. 22], I found some sort of peace on reading your letter sent on the occasion of Vijaya. Still I felt utterly dejected and disappointed. On the auspicious birth-day of the great, revered Sarat Maharaj, your cordial invitation at that holy pilgrimage had been a matter of great fortune for me. I regained the balance of my mind and earned the strength to write this letter.

Our rapport with the Belur Math has been a divine asset of our family resulting from a great number of virtuous deeds performed in so many previous births; it is the pride of our present life.

After a long, long period of sixty years, the cordial reception, affectionate manners and hospitality of the revered Nareish Maharaj, Barun Maharaj, Ramgopal Maharaj and others in the Math in your absence, the taking of *Prasada* and undisturbed rest in the afternoon, — all these combined to fill my mind with the memories of the past. I am grateful to all of you.

Our relation with the Belur Math can never become embittered; we had never done anything in the past to that effect nor do we ever cherish any such intention or plan to do so. We fervently pray that Sri Sri Thakur should ever keep this relation free of all bitterness and disturbance.

In my letter [dated 28.11.1988] written in English in reply to your letter [or 24.9.1988] written similarly, I have prayed for the mere establishment of Truth.

Truth, in its own glory, appears to all in the same form. Truth is universally accepted on the basis of the same argument and same proof. Everywhere in this world, Truth is established by that mode of reasoning which makes it obligatory for Truth becoming 'Truth' to all — isn't it? In the matter of reason and judgement, will 'Truth' to one appear false to another?

If we have the privilege to know the 'modus operandi' adopted by the authorities of the Belur Math for determining 'Truth', all including

myself must have to accept it. The sole intention lying behind my letter written in English was only to ventilate my eagerness to know that process. If that mode of reasoning becomes known publicly, it would be wholesome for all and even for the monastic members and devotees of Belur Math, — without an iota of harm to the Math, rather good for it, I think. I write you so, because I have noticed a sincere eagerness of many monks and devotees to know that method. I fervently hope that you would kindly excuse me for this offence.

I hereby convey deep regard and pronam of myself and my family.

I could not find it convenient to go to Belur Math due to the present condition of my health and difficulty of conveyance. So, I send this letter through my nephew.

Eagerly awaiting your presence in 'Balaram Mandir' with a view to meeting you,

Ever-bowing
BRAHMA GOPAL DUTT

(24)

৩০.১.১৯৮৯

প্রিয় ব্রহ্মগোপালবাবু,

আপনার ২০.১.৮৯ তারিখের পত্র পেয়েছি।

স্বামী নির্মলানন্দ যে স্বামীজীর শিষ্য এর বহু প্রমাণ সংগৃহীত হয়েছে এবং বেলুড় মঠের ট্রাষ্টীগণও এ বিষয়ে একমত। আপনার কাছে এই সম্বন্ধীয় কাগজ-পত্র পাঠানো সম্ভব হবে না। আপনি সময়-সুযোগ মতো যখন মঠে আসবেন, তখন আপনাকে দেখিয়ে দেওয়া যাবে।

আশা করি ভালো আছেন।

আন্তরিক শুভেচ্ছাদি জানবেন।

ইতি
আপনাদের
হিরন্ময়ানন্দ

শ্রী ব্রহ্মগোপাল দত্ত
বাগবাজার, কলিকাতা

English Translation :

30.1.1989

Dear Brahmagopal Babu

Received your letter of 20.1.89.

That Swami Nirmalanandaji was a disciple of Swamiji, many proofs to that effect have been collected and the Trustess of Belur Math also are unanimous on this point. It will not be possible to send to you documents relating to this matter. Those could be shown to you when you will come to the Math conveniently.

Hope you are well.

Sincere good wishes to you,

Yours etc.
Hiranmayananda

Sri Brahma Gopal Dutt
Bagh Bazar, Calcutta.

(If genuine and authentic proofs about Swami Nirmalananda's discipleship to Swami Vivekananda have been collected, it is simply unintelligible why the Trustees of Belur Math are reluctant to send those to the present writer or to give publicity to those! Earlier on 4th May, 1986, in an intimate discussion at Belur Math, Swami Hiranmayananda told the present writer that after studying all the related documents and writings he and all the Trustees were of unanimous opinion that *Swami Nirmalananda was a Disciple of Sri Ramakrishna*. It is strange that after two years this 'unanimity' has been reversed! The reasons for such reversal, which the present writer can reasonably expect to know, have not been intimated despite repeated requests. It is far more bewildering that the so-called 'Proofs' stated to have been collected about Swami Nirmalananda's discipleship to Swamiji, — as mentioned in the above letter, — have not been read by Swami Hiranmayananda at all, as admitted by him in his letter of 27.8.1989 — vide letter no. 30 of this Chapter)

(25)

“সত্যমেব জয়তে”

শ্রীরামকৃষ্ণ-সারদা শরণম্

পরম পূজনীয় শ্রীমৎ স্বামী হিরণ্ময়ানন্দজী মহারাজ

২৬শে ফেব্রুয়ারী ১৯৮৯

পরম পূজ্যপদেষু,

গত ২১শে তারিখে সকালে নানা কাজের উদ্বেষ্ট ও ব্যস্ততার মধ্যে না জেনে হলেও আপনাকে ফোনে বিরক্ত করায় মনটা খারাপ লাগছে। সে জন্যে ক্ষমা চাইছি।

যানবাহনের বর্তমান অবস্থায় মঠে যাওয়াত আমার ইদানীং বেশ কষ্টকর। তবু আপনার ৩০/১/১৯৮৯ তারিখের পত্রে স্বামী নির্মলানন্দজী স্বামীজীর শিষ্য বলে যে প্রমাণগুলির কথা লিখেছেন, তা' দেখার জন্য আমার প্রবল আগ্রহ। শ্রীশ্রীঠাকুরের তিনি শিষ্য বলে যে সব প্রমাণপত্র আমি দিয়েছি (বিশেষতঃ পূজনীয় রাজা মহারাজের Registered Power of Attorney) তা 'খণ্ডন' যে প্রমাণপত্র করে, তা' সকলেরই দৃষ্টব্য ও শিরোধার্য। তাই আমার একান্ত প্রার্থনা, ঐ প্রমাণপত্র ক'খানির xerox copy সব আমার খরচ দয়া করে আমাকে দিন। আপনি কৃপা করে কত টাকা কবে কখন পাঠাব লিখলে, ততটাকা সেদিন তখন আমি পাঠাব।

আমার এবং পরিবারের সকলের সভক্তি সাষ্টাঙ্গ প্রণাম গ্রহণ করুন।

ইতি

সদাপ্রণত

ব্রহ্মগোপাল দত্ত

English Translation :

“Satyameva Jayate”

Sri Ramakrishna-Sarada Sharanam

26th February, 1989

Revered Srimat Swami Hiranmayanandaji Maharaj

Revered Maharaj,

For disturbing you amidst your worry and hurry of various activities, though unwittingly, on 21st morning last over phone, I am feeling awkward. And for that I beg to apologise.

Due to the present condition of transport, frequentation to the Math has become troublesome for me now a days. Nevertheless, I am very much eager to see the proofs regarding Swami Nirmalanandaji's discipleship to Swamiji, about which you have mentioned in your letter of 30.1.1989. The documents, which override the the authentic proofs of his direct discipleship to Sri Sri Thakur submitted by me (especially the registered Power of Attorney executed by Venerable Raja Maharaj,) are worthy of being seen and accepted by all. Hence it is my earnest prayer to you to kindly furnish me with the xerox copies of all those documents at my cost. If you kindly let me know how much amount I have to pay for this and at what time, I will be pleased to send such amount on that day.

Please accept respectful pronams of mine and my family.

Ever-bowing,
BRAHMA GOPAL DUTTA

(Swami Hiranmayananda did not give reply to this letter as in the meeting of Board of Trustees in February, 1989, Swami Gahanananda was elected General Secretary of the Math and Mission)

(26)

“সত্যমেব জয়তে”
শ্রীশ্রীরামকৃষ্ণ-সারদা শরণম্

১২ই মার্চ ১৯৮৯

পরম পূজনীয় শ্রীমৎ স্বামী গহনানন্দজী মহারাজ,

পরম পূজ্যপদেযু,

‘মায়ের বাড়ীতে গত ৭ই মঙ্গলবার সকালে পূজ্যপাদ নির্মলানন্দজী মহারাজের শিষ্যত্ব প্রসঙ্গে হিরণ্যায়ানন্দজী মহারাজের কথায় (তঁাকে ঐ প্রসঙ্গে আর কিছু না

বলে আপনাকে বলতে বলায়) বিষয়টি উল্লেখ করলেও, আপনার সঙ্গে সময়ভাবে কোন কথা হয়নি। তাই গত ২৬শে ফেব্রুয়ারী হিরণ্যমানন্দজীকে লিখিত আমার পত্রের একখানি নকল এই সঙ্গে পাঠাচ্ছি। ঐ পত্রে উল্লিখিত শ্রমাণপত্র ক'খানির xerox copy সব আমার খরচে দয়া করে লিন— এই একান্ত অনুরোধ আপনাকেও জানাচ্ছি। আপনি কৃপা করে কত টাকা কবে কখন পাঠাব লিখলেই সেই মত টাকা পাঠাব। বলা বাহুল্য, এইগুলির জন্য আমি আপনার কাছে চিরকৃতজ্ঞ থাকব।

আমার এবং পরিবারের সকলের সভক্তি সন্তান শ্রাম গ্রহণ করুন।

ইতি

সদাশ্রিত

ব্রহ্মগোপাল দত্ত

English Translation :

“Satyameva Jayate”

Sri Ramakrishna — Sarada Sharanam

12 March, 1989

Revered Srimat Swami Gahananandaji Maharaj

Revered Maharaj,

At the house of the Holy Mother ('Udbodhan') in the morning of Tuesday, the 7th instant, although I mentioned to you about the subject of Swami Nirmalanandaji's discipleship as per advice of Hiranmayanandaji Maharaj (as he asked me not to tell him anything more on this matter and instead advised me to refer it to you), I could not discuss more for want of time. That is why I am sending herewith a copy of my letter dated 26th February written to Hiranmayanandaji to you. Kindly arrange to give me the xerox copies of the documentary proofs mentioned in the said letter at my cost, — this earnest request I am placing before your holy self also. If you kindly let me know the amount and also the time for sending it, I shall comply with accordingly. Needless to mention, I shall remain ever grateful to you for these documents.

Please accept respectful pronams of mine and my family,

Ever-bowing

BRAHMA GOPAL DUTT

(No reply to this letter was given by Swami Gahanananda, the newly elected General Secretary of the Math and Mission)

(27)

শ্রীরামকৃষ্ণ-সারদা শরণম্

পরম পূজনীয় শ্রীমৎ স্বামী গহনানন্দজী মহারাজ,

৫ই জুন ১৯৮৯

পরম পূজ্যপদেষু,

গত ১২ই মার্চ আপনাকে লিখিত আমার একখানি চিঠি লোক মারফৎ মঠের অফিসে পাঠিয়েছিলাম। তার কোনো উত্তর না পাওয়ায় এই চিঠি লেখা।

নতুন কার্যভার নিয়ে ব্যস্ততায় পত্রোত্তরে বিলম্ব স্বাভাবিক মনে হওয়ায় উত্তরের প্রতীক্ষায় থাকি। পরে হঠাৎ গুরুতর অসুখে শ্রায় শয্যাগত হয়েছিলুম। এখন কিছুটা সুস্থ হয়ে লিখছি।

এই পত্র সহ আমার পূর্ব পত্রের এবং তদ্রোক্ত হিরণ্যমানন্দজীকে আমার ২৬শে ফেব্রুয়ারী লিখিত পত্রের নকল পাঠিয়ে আমার অনুরোধটি ফের নিবেদন করছি।

যথার্থ প্রমাণ পত্রে, বলা বাহুল্য, সকলেরই সিদ্ধান্ত এক হওয়া স্বাভাবিক। হিরণ্যমানন্দজীর পত্রোক্ত নথিপত্রে আপনাদের পূর্বধারণা বদলে থাকলে সকলেরই আমারও তাই হওয়া স্বাভাবিক। এক্ষেত্রে ঐ নথিপত্রগুলির গুরুত্ব বা মূল্য আমার জীবনে কত বেশী তা আপনারা উপলব্ধি করুন এই আমার আন্তরিক অনুরোধ।

এই নথিপত্রগুলির xerox copies, পূর্বকার অন্যান্য নথিপত্রগুলির (যেগুলির নকল আপনাদের ও আরও অনেককে দিয়েছি সেগুলির) মতো সংরক্ষণ করা আমার একান্ত বাসনা। এই বাসনা কি অন্যায়?

মঠে গেলে ঐ নথিপত্রগুলি আমাকে পড়তে দেবেন হিরণ্যমানন্দজীর এই আশ্বাস আমার কাছে অমূল্য। তজ্জন্য আমি চিরকৃতজ্ঞ। বর্তমান স্বাস্থ্যে আমার এখনি যাওয়া সম্ভব নয়। শরীরে আমার সম্ভব হলেই মঠে গিয়ে ঐগুলি আমি পড়ে আসব। ফেরার সময় আমার খরচে ঐ নতুন নথিপত্রগুলির xerox copies দয়া করে আমাকে দিয়ে ঐগুলি সংরক্ষণের সুযোগ আমাকে দিন, এই আমার একান্ত প্রার্থনা। এই প্রার্থনা পূরণে আমি চিরঞ্চনী থাকব।

পত্রোত্তরে ঐ নথিপত্রগুলির Xerox copies করে কত খরচ হ'ল সেই অঙ্ক সহ কবে কখন মঠে গিয়ে আপনার সঙ্গে দেখা করব আপনার সুবিধা মতো জানালে বাধিত হবো।

আমার এবং পরিবারের সকলের সভক্তি সাষ্টাঙ্গ প্রণাম গ্রহণ করুন।

ইতি

সদাশ্রিত

ব্রহ্মগোপাল দত্ত

English Translation:

Sri Ramakrishna-Sarada Sharanam

5th June, 1989

Revered Srimat Swami Gahananandaji Maharaj,

Revered Swamiji,

On 12th March last a letter of mine written to you was sent by me per bearer to Math's Office. Not receiving any reply to it, this letter is being written.

Considering that, in view of the engagements of your new charge, such delay in responding to my letter is quite natural, I keep on waiting for your reply. Thereafter, sudden serious illness almost made me bed-ridden. Now after partial recovery I am writing this.

With this letter, enclosing copies of my previous letter to you and the letter dated 26th February written to Hiranmayanandaji as mentioned therein, I submit my request to you once again.

On the basis of authentic documents, — it goes without saying, — conclusion of everybody would naturally be one and the same. Had the 'documents' mentioned in Hiranmayanandaji's letter [dated 30.1.1989] changed your preceding conviction [that Swami Nirmalananda was a Disciple of Sri Thakur], same would naturally happen for all, including myself. In the circumstances, please try to realise how great is the importance and value of those documents in my life, — this is my sincere request.

To preserve the xerox copies of these 'documents', like the earlier documents (copies of which I had furnished to you and many others) is my earnest desire. Is there anything wrong in such desire?

On my visiting the Math, I will be allowed to read those 'documents'. — this assurance of Hiranmayanandaji is invaluable to me. For this I am ever-grateful. But at the present state of my health, it is not possible for me to go right now. When health permits, I shall go to the Math and read those papers. At the time of returning from there, kindly furnish me with xerox copies of those 'new documents' at my cost and allow me the opportunity to preserve those, — this is my earnest prayer. For fulfilment of this prayer, I shall remain ever obliged.

If you please let me know conveniently per return, the amount of expenses incurred for making xerox copies of those 'documents', and also an appointed time for meeting you at the Math, I shall be grateful.

Please accept respectful pronams of mine and my family,

Ever-bowing
BRAHMA GOPAL DUTT

(Even a courteous acknowledgement of this letter has not been given by the General Secretary of the Math and the Mission. This silence is indeed surprising, and lead to the obvious presumption that in reality, the Authorities do not possess any genuine and authentic 'new documents' proving that Swami Nirmalananda was a disciple of Swamiji and not of Sri Thakur)

(28)

REGISTERED WITH A/D

"KIRAN NIKETAN"

শ্রীরামকৃষ্ণ-সারদা শরণম্

৪ঠা জুলাই, ১৯৮৯

পরম পূজনীয় শ্রীমৎ স্বামী গহনানন্দজী মহারাজ

পরম গুজ্যপদেষু,

গত ৫ই জুন তারিখে আপনাকে লিখিত আমার একখানি পত্র সহ দু'খানি পত্রের নকল একটি ছেলের হাতে বেলুড় মঠে আপনাকে পাঠিয়েছিলুম। আপনার দর্শনের সুযোগ না হওয়ায় ছেলেটি বেলুড় মঠে অফিসে পত্রখানি দিয়ে এসেছে।

এখনও আপনার কোনো উত্তর না পাওয়ায় পত্রখানি আপনার হাতে ঠিক পৌঁছাল কিনা বুঝতে পারছি না। সেইজন্য ঐ পত্রের ছব্ব নকলসহ তৎসহ প্রেরিত পত্রদু'খানির নকলও এই সঙ্গে পাঠালুম। এই পত্রখানি আপনার ঠিক হস্তগত যাতে হয় তজ্জন্য Registered A/D করে পাঠাচ্ছি। সেজন্য কিছু মনে করবেন না।

বলা বাহুল্য, অধীর আগ্রহে আপনার উত্তরের প্রতীক্ষায় থাকব। সভক্তি প্রণামান্তে—

সংলিষ্ট—৩

ইতি

সদাপ্রণত

ব্রহ্মগোপাল দত্ত

English Translation :

REGISTERED WITH A/D
Sri Ramakrishna-Sarada Sharanam

4th July, 1989

Revered Srimat Swami Gahananandaji Maharaj

Revered Maharaj,

On 5th June last a letter of mine written to you, along with copies of two [earlier] letters were sent by me through a messenger to you. Failing to get the opportunity of meeting you, he deposited the letter at the Math's office.

As I have not received any reply from you till now, I am not sure whether the letter reached you all right. That is why, I am sending herewith true copy of that letter as also copies of two letters enclosed therewith. I am sending this letter by Registered A/D so that it reaches your hand properly. Please do not mind for so doing.

Needless to mention, with anxious eagerness I shall be waiting for your reply. With respectful pronams,

Ever — bowing
BRAHMA GOPAL DUTT

Enclosed: 3

(As expected, neither any reply to this letter has been given by the General Secretary, nor even a courteous acknowledgement has been sent. This 'silence' simply confirms our conviction that the Authorities do not and cannot have in their possession any such imposing documents as could override the authentic and conclusive documentary evidences and proofs of Swami Nirmalananda's Direct Discipleship to Thakur.)

(29)

"KIRAN NIKETAN"
1/1C, Lakshmi Dutta Lane
Baghbazar, Calcutta-3

শ্রীরামকৃষ্ণ-সারদা শরণম্

১২ই আগষ্ট ১৯৮৯

শ্রীমৎ স্বামী হিরণ্যনন্দজী মহারাজ
পরম পূজ্যপদেষু,

আশা করি আপনি বোম্বাই পৌছে শারীরিক কুশলে আছেন ও শ্রীশ্রীঠাকুরের
কৃপায় মানসিক শান্তি ফিরে পেয়েছেন। শুধু আমি এবং আমাদের সমগ্র দত্ত

পরিবার, আপনি দূরে চলে যাওয়ার জন্য আপনার মতো আমাদের এক পরম শুভানুধ্যায়ীর ঘনিষ্ঠ সঙ্গ পাবার সৌভাগ্য থেকে বঞ্চিত হয়ে রইলাম।

আপনার সামিথলাভের স্মৃতিচারণা করতে বসলে স্বভাবতঃই মনে পড়ে যায় পূজ্যপাদ স্বামী নির্মলানন্দজীর শ্রীঠাকুরের প্রত্যক্ষ শিষ্যত্ব প্রসঙ্গে আপনার উদ্দীপনাময় কথাবার্তা ও মন্তব্য-যার প্রতিটি বাক্য আমার স্মৃতিতে চিরউজ্জ্বল হয়ে আছে ও থাকবে।

১৯৮০ সালের ডিসেম্বর মাসে 'মায়ের বাড়ী' 'উদ্বোধনে' আপনার সঙ্গে আমার এই প্রসঙ্গে দীর্ঘ কথোপকথনের সময় আপনি পূজ্যপাদ রাজা মহারাজের Power of Attorney দেখে যা' বলেছিলেন তা' আমার আপনাকে লেখা ৬/৭/৮৫ তারিখের চিঠিতে লিপিবদ্ধ আছে।

আমি ১৯৮২ সাল থেকে স্বামী নির্মলানন্দ প্রসঙ্গে মঠ কর্তৃপক্ষের মিথ্যার প্রচার ও গ্রন্থের বিকৃতি বন্ধ এবং সত্যের পুনরুদ্ধারের জন্য পূজনীয় প্রেসিডেন্ট মহারাজ, জেনারেল সেক্রেটারী ও ট্রাষ্টিদের কাছে বারবার আবেদন নিবেদন করেও কোনো উত্তর বা সাধারণ সৌজন্যমূলক প্রাপ্তিস্বীকার না পেয়ে যখন হতাশাগ্রস্ত, সেই সময় শ্রীশ্রীঠাকুরের আশীর্বাদে আপনি জেনারেল সেক্রেটারী হয়ে এলেন এবং আমার চিঠির উত্তরে এতদিনের নীরবতা ভঙ্গ করে চিঠি দিলেন। আপনার ২৬/৯/৮৫ তারিখের চিঠি আমার মনে সত্যের পুনঃ-প্রতিষ্ঠার আশা জাগিয়ে তুললো এবং এর পরে আপনার ৯/১২/৮৫ তারিখের encouraging চিঠি পাবার পর আমি নিশ্চিত এবং নিশ্চিন্ত হলাম যে ন্যায় ও সত্যের রথাস্বরজ্জু যোগ্য সারথির হাতেই পড়েছে।

আরো বেশী heartening হয়েছিল ৪ঠা মে ১৯৮৬ তারিখে বেলুড় মঠে আপনার ঘরে আমাদের অন্তরঙ্গ আলোচনা যখন স্বামী নির্মলানন্দের নামের deletion প্রসঙ্গে আপনি বলেন "যে যেমন যখন পেরেছে উল্টোপাল্টা লিখে গেছে স্বামী নির্মলানন্দের নামে। এগুলো ঠিক করে সত্যপ্রতিষ্ঠা করতে আমার সময় লাগবে। আমায় সব দিক বজায় রেখে করতে হবে। আমি এ ব্যাপারে নির্মলানন্দ স্বামী প্রসঙ্গে সমস্ত লেখা পড়েছি এবং আমাদেরই একজন সমস্ত কিছু study করে দেখেছেন যে স্বামী নির্মলানন্দ ঠাকুরেরই শিষ্য ছিলেন। Trustee দের সঙ্গেও কথা বলেছি-তাদের সবার আমার মতেই মত। এখন সুবিধে মতো President গভীরানন্দ স্বামীকে ধরে বুঝিয়ে রাজী করানোর চেষ্টা চলছে। নরেশ মহারাজ এই ভার নিয়ে ওঁর কাছে যাওয়া আসা করছেন। একটু ধৈর্য ধরুন, উত্তেজিত হবেন না। আমি খুব Courageous, চেষ্টা করছি এবং করবো। শেষ পর্যন্ত যদি না পারি তা'হলে বলবো 'ব্রহ্মগোপাল বাবু, পারলাম না'।"

আপনি কথা প্রসঙ্গে আরো বলেছিলেন—“ আমি যখন ব্রহ্মচারী, তখন Mysore এ পূজনীয় বীরেশ্বরানন্দজীকে প্রণ করি—‘আপনি তুলসী মহারাজকে কি চোখে দেখতেন—’ ঠাকুরের সন্তানদের যে ভক্তি শ্রদ্ধার চোখে দেখতেন সেই চোখে, না স্বামী বিরজানন্দ ও স্বামী শুদ্ধানন্দকে যে ভক্তি শ্রদ্ধার চোখে দেখতেন, সেই চোখে?’ উত্তরে বীরেশ্বরানন্দজী আমায় বলেছিলেন—‘ আমি স্বামী নির্মলানন্দকে ঠাকুরের সন্তানদের যে ভক্তি শ্রদ্ধার চোখে দেখি, সেই ভাবে দেখি। ’”— আশা করি আপনার বক্তব্যের যথাযথ উদ্ধৃতি দিতে পেরেছি, কারণ কোনো কিছুই ভুলিনি।

১৯৮৭ সালের ফেব্রুয়ারী মাসে পূজনীয় শরণ মহারাজের তিথিগুজোর দিন (তার আগে রাশিয়া ভ্রমণ সেরে আপনি ফিরেছেন) আপনি মায়ের বাড়ী উদ্বোধনে পূঃ শরণ মহারাজের ঘর থেকে বেরিয়ে অধ্যক্ষ মহারাজের ঘরের দিকে যাচ্ছিলেন ; সিঁড়ির সামনে আমাকে দেখেই আপনি বলেছিলেন “ওটা হয়ে যাবে, তবে একটু সময় লাগবে।” আপনারা সকলে অধ্যক্ষ মহারাজের ঘরে আসন গ্রহণের পর আমি আপনাকে প্রণাম করলে, আপনি পুনরায় বলেন—“ এবারে ওটা হয়ে যাবে, তবে সময় লাগবে। উনি ঠিক বুঝতে চাইছেন না।” শ্রদ্ধেয় নরেশ মহারাজকে প্রণাম করাতে উনি সহাস্য হাতের ইঙ্গিত করে বললেন—“ ইঞ্জিন রেডি করছি।” নরেশ মহারাজের পাশে অন্য ট্রাষ্টিরা বসে ছিলেন।..... সেদিনের ঘটনা ও কথোপকথনে আমি মনে প্রচুর শান্তি লাভ করে ফিরেছিলাম।

২৬শে মার্চ ১৯৮৭ তে বাগবাজার ‘লক্ষ্মী নিবাসে’ শ্রীশ্রী সারদা দেবীর ৭৫তম স্মারক আগমনকে কেন্দ্র করে যে মহতী সাধু সম্মেলন হয়, সেখানে ট্রাষ্টি সমেত ৪৬জন বিশিষ্ট সাধু ও অধ্যাপক শঙ্করীপ্রসাদ বসু ও ডঃ নিমাইসাধন বসুর উপস্থিতিতে আপনার ভাষণে দত্ত পরিবারের ও কিরণ চন্দ্রের সঙ্গে বেলুড় মঠের নানা অতীত অন্তরঙ্গ সম্পর্কের উল্লেখ করে পরে বলেন “.....এঁদের মনে এখনো একটু ক্ষোভ আছে, তবে তা থাকবে না, শীঘ্রই মিটে যাবে।.....”

ইতিমধ্যে ১৮ই মার্চ ১৯৮৭ তে প্রেসিডেন্ট স্বামী গন্তীরানন্দ মহারাজকে চিঠি দিই পুনরায় সত্য প্রতিষ্ঠার আবেদন জানিয়ে— যার copy আপনাকেও দিয়েছিলাম। প্রেসিডেন্ট মহারাজ যথারীতি নীরব থাকাই শ্রেয় মনে করেন। আপনি কিন্তু চিঠির উত্তর দেন এবং অন্যান্য কথার পর লেখেন “ It will take time and your impatience will not solve the problem।”

এরপর ১লা মে ১৯৮৭ তে বলরাম মন্দিরে রামকৃষ্ণ মিশনের foundation day উপলক্ষ্যে আপনার সঙ্গে দেখা হওয়ায় প্রণাম করার পর

বলেছিলাম—“ দীর্ঘ সাত বছর পরে এখনো আমায় impatient বলবেন?” আপনি বলেন— “ আমি মাত্র কিছুদিন হল এসেছি। উনি (স্বামী গম্ভীরানন্দ) তো কিছুতেই রাজী হচ্ছেন না, কি করি!” আমি উত্তরে বলি “settled fact মানবেন না?” উত্তরে আপনি বলেছিলেন “ বুড়ো মানুষ, কিছুতে বুঝছেন না, তবে বোঝানোর চেষ্টা চলছে।” শ্রদ্ধেয় নরেশ মহারাজ ও অন্যান্য টাষ্টিরা আপনার পাশেই ছিলেন। আমি আপনাকে পুনরায় বলি— “ আমি তো প্রেসিডেন্টকে চিঠি দিয়েছিলাম— আপনি উত্তর দিলেন কেন? তিনি কি বলেন?” নরেশ মহারাজ স্বভাবসুলভ হাসিতে বলেন “ ঐ ধরুন না ঘুরে এসেছে।”

এরপর আপনি ১০/১১/৮৭ তারিখের চিঠিতে আমাকে নিশ্চিত আশ্বাস দিলেন “ তাঁর (স্বামী নির্মলানন্দ) সম্বন্ধে আপনার সঙ্গে আমার যা কথা হয়েছে তাই হবে।”

১৯৮৮ সালে আপনার আমেরিকা পৌছানোর প্রাক্কালে আমি Sacramentoর অধ্যক্ষ স্বামী শ্রদ্ধানন্দকে চিঠিতে লিখেছিলাম “ উদারহৃদয় স্বামী হিরণ্যয়ানন্দের চেষ্টায় পূজনীয় নির্মলানন্দ স্বামীর নাম ও ছবি যথাযথ ভাবে পুনঃ প্রতিষ্ঠিত হবে।” আশা করেছিলাম ১৯৫২ সাল থেকে স্বামী গম্ভীরানন্দের “ভক্তমালিকা”য় “লীলাপ্রসঙ্গের” উদ্ধৃতি বিকৃত করে স্বামী নির্মলানন্দের নাম বাদ দিয়ে রামকৃষ্ণ-বিবেকানন্দ সাহিত্যে যে “ মিথ্যার” জয়যাত্রা (?) শুরু হয়েছিল, এবার পরম সত্যনিষ্ঠ পূজ্যপাদ শরণ মহারাজের আসনে সমাসীন এক যোগ্য উত্তরাধিকারীর হাতে তার চিরতরে অবসান হয়ে “সত্যের” সূর্য পুনরাবির্ভূত হবে।

হায়, আমার এবং আপনার—মুখ—চেয়ে থাকা অগণিত সত্যাস্থেয়ী সাধু ও গৃহী ভক্তের সে আশা ও আকাঙ্ক্ষা ফলবতী হলোনা। আপনি স্বদেশে ফিরে আসার পরই আপনাদের “ মত পরিবর্তনের ” মর্যাদাসিক সংবাদ আপনার ২৪/৯/৮৮ তারিখের চিঠিতে জানলাম। অবশ্য তার আগেই আপনাদের আগস্ট ’৮৮ “বুলেটিনের” খবর জানতে পেরেছিলাম,— যাতে আপনি স্বাক্ষর করে জানিয়েছেন যে সমস্ত কেন্দ্রকে নির্দেশ দেওয়া হচ্ছে সমস্ত “প্রকাশনা” থেকে নির্মলানন্দ মহারাজজীর নাম ঠাকুরের শিষ্য হিসেবে কেটে দেওয়ার জন্য।

বুঝতে পারলাম, স্বামী নির্মলানন্দের চরম বৈরীরা প্রায় পঞ্চাশ বছর আগে, তাঁর প্রতি “ অ-সম্ম্যাসীজনোচিত ” বিদ্বেষে, প্রতিশোধ ও প্রতিহিংসা নেবার কামনায় সঙ্ঘের ওপর যে “মিথ্যা” অক্রেপে বিবেকহীন ভাবে চাপিয়ে দিয়েছিলেন, তার ভার কি ভয়ঙ্কর,—যা বহনের দায় থেকে তাঁদের উত্তরসূরীদেরও মুক্তি নেই।

আপনাকে চিরদিন অত্যন্ত সত্যনিষ্ঠ, বিশাল—হৃদয় সাহসী সম্ম্যাসী রূপেই

দেখেছি বহু ক্ষেত্রে আপনি তার প্রমাণও দিয়েছেন। আপনার মতো একজন প্রবীণ পুরম প্রাজ্ঞ, যাঁর মধ্যে অন্যায়-অসত্যের সঙ্গে কোনো আপোষ নেই,— যিনি নানাভাবে আমায় কথায় ও চিঠিতে জানিয়েছেন স্বামী নির্মলানন্দ যে “ঠাকুরের প্রত্যক্ষ শিষ্য ছিলেন সেই বিষয়ে আপনার প্রত্যয়ের কথা, বলেছেন “ওটা হয়ে যাবে”; কয়েকদিন আগেও একই আশ্বাসের কথা লিখেছেন,— তিনি কি করে সেই “পুরানো মিথ্যা মত”কে reaffirm করার দলিলে সই করলেন, তা’ আমার কাছে বিস্ময়কর ভাবে দুর্বোধ্য ও মর্যাস্তিক।

আমি আপনাকে এরপর তিনটি চিঠি দিয়ে জানতে চেয়েছি যে কি ভিত্তিতে এই ‘মত’ আপনারা reaffirm করেছেন তা জানান এবং যদি নতুন কোনো অখণ্ডনীয় প্রমাণ বা নথিপত্র পেয়ে থাকেন যা’ পরমপূজ্য রাজা মহারাজের ঘোষিত সত্যকেও নস্যাত ও মিথ্যা প্রমাণিত করেছে, তার copy আমায় দিন। কিন্তু কোনো সদুত্তর পাইনি। বরং এ বছরে পূজনীয় শরণ মহারাজের তিথিপঞ্জোর দিন “উদ্বোধনে” আমার সঙ্গে দেখা হওয়ায় বলেন “আপনার চিঠি পেয়েছি কিন্তু জবাব দেবোনা। বলরাম মন্দিরে গিয়ে এ বিষয়ে আপনার সঙ্গে কথা বলবো।” সে সুযোগ আর হয়নি, আপনাকে অপসারিত করা হলো। এরপর আপনি বলেছিলেন—“আপনার চিঠির জবাব দেওয়া মুশ্কিল।”

* ঠাকুরের মানসপুত্র স্বামী ব্রহ্মানন্দ তাঁর Power of Attorney তে যে ভাবে সহজতম, সরলতম, স্বাচ্ছন্দ্য ভাষায় এবং সম্পূর্ণ আইনানুগ ভাবে স্বামী নির্মলানন্দকে শ্রীরামকৃষ্ণের "Chela and disciple" বলে বর্ণনা ও উল্লেখ করেছেন— তার দ্বিতীয় কোনো ব্যাখ্যা বা অপব্যাখ্যা কোনো যুক্তিশীল, নৈতিক বা আইনসঙ্গত বিচারে আদৌ সম্ভব নয়। একথা যে কোনো সত্য ও যুক্তিনিষ্ঠ ব্যক্তিই মানবেন। এবং এই ঘোষণাকে “খণ্ডন” করে যে প্রমাণপত্র, তার অস্তিত্ব যদি আদৌ থেকে থাকে, তা’ দেওয়াতে কারুরই কোনো আপত্তি থাকতে পারেনা। অথচ বারবার অনুরোধ করা সত্ত্বেও তা’ যখন পাইনি, তখন ধরেই নিতে পারি যে এ জাতীয় কোনো কিছুই নেই।

এরপর আমি বর্তমান জেনারেল সেক্রেটারী শ্রদ্ধেয় গহনানন্দজী মহারাজকেও পূর্বোক্ত প্রার্থনা জানিয়ে তিনটি reminder দিয়েছি। আজো কোনো উত্তর আসেনি; হয়ত আর আসবেও না। আর একখানি শেষ reminder দিয়েই আবেদন, নিবেদন, অনুনয়ের পর্ব শেষ করবো।

অবধারিত সিদ্ধান্ত একটাই দাঁড়ায়—জুলাই-৮৮র মিটিংএ ট্রাষ্ট্রিরা যে সিদ্ধান্ত নিয়েছেন, তার কোনো যুক্তিগ্রাহ্য, আইনগ্রাহ্য, সর্বসমক্ষে প্রকাশযোগ্য, যথেষ্ট সঙ্গত প্রমাণ বা ভিত্তি তাঁদের হাতে নেই। তাঁরা যা করেছেন,* ঠাকুরের ভাষায় তাকে

বলা যায় “ ভাবের ঘরে চুরি ।”

আপনার অনাবিল অকুঠ অন্তরঙ্গ স্নেহ ভালোবাসা ও আশীর্বাদ পেয়েছি বলেই এত কথা লিখতে পারলাম । অপরাধ নেবেন না । আপনি আমার ও সমগ্র দত্ত পরিবারের সশ্রদ্ধ সান্ত্বন প্রণাম গ্রহণ করবেন । পূজনীয় অধ্যক্ষ বাগীশানন্দ মহারাজকে আমার সশ্রদ্ধ প্রণাম জানাবেন ।

ইতি

সদাপ্রণত

ব্রহ্মগোপাল দত্ত

পুনশ্চ : আপনি আপনার কথা রাখতে পারলেন না; এখন আমিও আপনাকে দেওয়া আমার কথা রাখতে আমার অক্ষমতা জানিয়ে রাখছি ।

English Translation :

Sri Ramakrishna-Sarada Sharanam

12th August, 1989

Srimat Swami Hiranmayanandaji Maharaj

Revered Maharaj,

Hope, you are physically well after your arrival to Bombay and by the Grace of Sri Sri Thakur you have restored your mental peace. On account of your departure to a place far away from us, not only myself but also the entire Dutta family has been deprived of the fortune of having the company of a great well-wisher like you.

Whenever I start reminiscencing my association with you, I cannot but remember your inspiring talks and comments about Swami Nirmalanandaji as a Direct Disciple of Sri Sri Thakur which has been and shall ever remain bright in my memory.

In the month of December, 1980, at the time of my long conversation with you in ‘Mayer Bari’ at ‘Udbodhan’ regarding this issue, your statement about the Power of Attorney of Raja Maharaj has already been recorded in my letter dated 6.7.85, addressed to you.

Since 1982, I have been putting repeated appeals to the Most Revered President Maharaj, General Secretary and the Trustees for the purpose of stopping false propaganda and perversion of Books on the part of Math and for the restoration of Truth on the issue concerning Swami Nirmalananda, but when I became utterly dejected having received no reply or no acknowledgement as general courtesy, you came back to Math as General Secretary by the Grace of Sri

Sri Thakur and sent a reply to my letter after breaking long silence.

Your letter dated 26.9.85 revived the hope of re-establishment of Truth in my mind and later on when I received your encouraging letter dated 9.12.85, I became both sure and confident that the reins of the chariot of Justice and Truth have been entrusted on a quite worthy leader.

Much more heartening it was when on 4th May, 1986 at the time of our intimate discussion in Belur math you told about the deletion of the name of Swami Nirmalananda: "The writers have created many fantastic tales about Nirmalanandaji as per their own convenience and sweet will. It will take some time for me to establish Truth by correcting these writings. I will have to do it by maintaining all sides. I have read all the writings concerning this issue on Swami Nirmalananda and one of us has studied everything regarding this affair and found that Swami Nirmalananda was a Disciple of none but Thakur. I have talked in detail to the Trustees, — they are of the same opinion as mine own. At present, attempts are being taken to convince the President Swami Gambhiranandaji by slow methods as per convenience. Naresh Maharaj has taken this responsibility and is keeping contact with him. Have patience, do not be excited. I am trying very courageously and shall be doing so. If I fail ultimately, I shall admit — 'Brahmagopal Babu, I fail to do it'." You have further told me by way of conversation that when you were a Brahmachari, you asked Swami Vireswaranandaji in Mysore — "How did you look upon Tulsi Maharaj? Do you pay same regard to him as you did towards the disciples of Thakur or as towards Swami Virajananda and Swami Suddhananda?" In reply, Vireswaranandaji told you: "I pay same regard to Swami Nirmalanandaji as I do to the disciples of Thakur." I hope that I have accurately quoted all your statements, as I have not forgotten anything.

In the month of February, 1987, on the auspicious day of *Tithi-Puja* of Revered Sarat Maharaj (you have then just returned from your tour of Russia) in 'Mayer Bari' at Udbodhan, you were moving towards the room of President Maharaj [of 'Udbodhan'] being out from the room of revered Sarat Maharaj. Seeing me in front of the staircase, you told me — "It would be settled but would consume some time." When all of you took your seats in the room of President Maharaj, I bowed at your feet and then again you told me: "This time the issue would be cleared up, but it would require some time. He [Swami Gambhirananda] is not prepared to understand it properly." When I bowed to revered Naresh Maharaj [Swami Gahanananda], he told me with a smiling face with gesticulation of his fingers: "I am setting the engine ready" Other Trustees were sitting by the side of Naresh Maharaj. As a result of the incident and conversation

on that day, I returned with considerable mental peace.

On 26th March, 1987, in "Lakshmi Nivas" at Bagh Bazar, centering round the occasion of the 75th Memorial Arrival of Sri Sri Sarada Devi, an august conference of the monks were held. In the presence of 46 distinguished monks including the Trustees and Prof. Shankari Prasad Basu and Dr. Nemai Sadhan Basu, you delivered a lecture in which you referred to the various intimate associations of the Dutta family and Kiran Chunder Dutt with Belur Math in the past and then told: "There are still some resentment in their minds, but it will not stay; very soon the case would be settled."

In the meantime, on 18th March, 1987, I again sent a letter to the President Swami Gambhirananda Maharaj with the appeal of the re-establishment of Truth, a copy of which I sent to you also. The President Maharaj preferred to remain silent as usual. You sent a reply to my letter and mentioned after other topics: "It will take time and your impatience will not solve the problem."

Next on 1st May, 1987, on the occasion of Ramakrishna Mission Foundation Day in Balaram Mandir, when I saw you and bowed, I told: "Even after long seven years, would you call me impatient?" You replied: "I came here just a few days back. Swami Gambhiranandaji is a very hard nut to crack. What can I do?" In reply, I told: "Would he not accept the settled fact?" You then replied: "An old man, he is in no mood to be convinced, but we are trying to persuade him." Revered Naresh Maharaj and other Trustees were by your side. I told you again: "I sent my letter to the President; why did you reply? What does he say?" Naresh Maharaj replied with his usual smile: "Suppose, it has reached you from him in a roundabout way."

Next, on 10/11/87, you gave me perfect assurance in your letter: "Whatever I have told you regarding him (Swami Nirmalananda), will be put into effect."

In 1988, on the eve of your tour to America, I wrote in my letter to Swami Shraddhananda, President of the Sacramento Centre: "Through the efforts of the high-souled Swami Hiranmayananda, the name and photograph of Swami Nirmalananda would be properly re-established." I fervently hoped that the victorious march (?) of "falsehood" in Ramakrishna-Vivekananda Literature that has been going on since 1952 by perverting the quotation from "Leela Prasanga" inserted in "Bhaktamalika" of Swami Gambhirananda and by deleting the name of Swami Nirmalananda therefrom, would now come to an end forever in the hand of a worthy successor seated on the chair of the great, truth-abiding revered Sarat Maharaj and the Sun of "Truth"

would rise again in its full glory.

But alas! that hope and longing of mine and of numerous truth-searching monks and devotees banking upon you have not reached their fruition! Immediately after your return to India, I came to know the heart-rending news of the 'change in opinion' from your letter dated 24/9/88. Of course, prior to that, I came to know about the news of your 'Bulletin' for August '88 wherein under your signed directive all Branch-centres have been advised to delete the name of Nirmalananda Maharajji from the publications as a Disciple of Thakur.

At once, I came to realise how terrible is the onus that the formidable enemies of Swami Nirmalananda surperimposed upon the Sangha when they, about fifty years back, driven by 'unsaintly' motive of rancour, revenge and retaliation had established "falsehood" very easily and most unconscientiously. Even their present successors have not got themselves rid of bearing this liability.

Ever since, I have been regarding you as a great devotee of truth, a large-hearted and brave monk, and in a number of cases you have given ample proof in that regard. A veteran and profoundly wise person like you, who have never compromised with injustice and falsehood, have informed me in so many words and letters that Swami Nirmalananda was undoubtedly a Direct Disciple of Thakur and have also told me "It would be settled" and have even given me an assurance in writing just a few days back, but now, how could such a man sign on a document to re-affirm that 'old, false opinion' is, to me, strangely inconceivable and heart-rending.

After this, I liked to know from you through three letters the basis on which you have reaffirmed such 'opinion' and if you have by this time found out any new and irrefutable proof or document which has established the rejection and falsity of the 'Truth' declared by most venerable Raja Maharaj. I had wanted a copy of such document from you but received no response from your end. Rather, on the auspicious 'Tithi-Puja' of the Revered Sarat Maharaj, when we saw each other at 'Udbodhan', you told me — "I have received your letter, but shall furnish no reply. In 'Balaram Mandir', I shall talk to you over this matter." But that opportunity did not come. You were ousted from your position. After this, you told me — "It is very difficult to give reply to your letter."

The Spiritual Son of Sri Sri Thakur, Swami Brahmananda in his 'Power of Attorney' had described Swami Nirmalananda as a 'Chela and disciple' of Sri Ramakrishna in the easiest, simplest and unequivocal terms and in the absolutely legal way. No second interpretation or

misinterpretation of this is at all possible on the basis of rational, moral or legal judgment. This will be admitted by all truthful and rational persons. Any document that 'refutes' such declaration, if there be anything like that, can be presented publicly without the slightest demur. Still, even after repeated requests when I have not received it, it may easily be taken for granted that there is nothing like any such document.

Even after this, I have sent three 'reminders' to the present General Secretary Revered Gahananandaji Maharaj with the above-referred request. Till date, I received no reply. It is quite likely that no such reply would ever reach me. Just with one more 'reminder', I would close the chapter of applications, supplications and requests.

The only inevitable conclusion that stands is — the resolution adopted by the Trustees in the Meeting of July '88 is not substantiated by sufficient proof or ground that can be considered as rational, legal and publicly disclosable. The manner in which they have acted might be termed, to quote Thakur, as "Bhaber Ghare Churi", that is, "indulging in activities and statements which are repugnant to conscient thought and belief."

I have the guts to write so much absolutely because of your undefiled, unstinted and intimate affection and love for me. Please don't take me amiss. You would kindly accept the respectful and 'Sashtanga pronam' of mine, including the entire Dutta family. Also be kind enough to convey my respectful pronam to the revered President Vagishananda Maharaj.

Ever at your feet
BRAHMA GOPAL DUTT

P.S. You failed to keep your word. Now, myself too, express my inability to keep my word given to you.

(30)

Seal

Date: 27.8.1989

Ramakrishna Math
Ramakrishna Mission Marg
12th Road, Khar (West), Bombay-400 052
Phone-53 24 42

প্রিয় ব্রহ্মগোপালবাবু,

আপনার ১২/৮/৮৯-এর পত্র পেলাম। আমার শরীরটা ভাল ছিল না। এখন অনেকটা ভাল হলেও সম্পূর্ণ সুস্থ নয়।

স্বামী নির্মলানন্দজী মহারাজের ব্যাপার নিয়ে বহুদিন ধরে উত্তর, প্রত্যুত্তর ও অনুত্তর চলেছে। আমি স্বামী গহনানন্দকে দিয়ে স্বামী গম্ভীরানন্দকে বুঝিয়ে একটা সমাধান বের করার চেষ্টা করছিলাম। ইতিমধ্যে আমি আমেরিকায় চলে যাই। সেইসময় স্বামী গহনানন্দ, duly authorised Assistant Secretary হিসেবে রামকৃষ্ণ মঠের charge-এ ছিল। সে এই ব্যাপার নিয়ে কয়েকজন সাধুকে দিয়ে একটা গবেষণার মতো করে। ব্যাঙ্গালোরের case-এর কাগজপত্রাদি এবং আরও অন্যান্য কাগজপত্রাদিও পেয়ে যারা গবেষণা করছিল তা'রা স্বামী গহনানন্দ এবং অন্যান্য Assistant Secretary-রা একমত হয় যে, স্বামী নির্মলানন্দজী ঠাকুরের শিষ্য নন, তিনি স্বামীজীরই শিষ্য। স্বামী বীরেশ্বরানন্দজী স্বামী নির্মলানন্দজীর একটা Post Card-এর কথা বলেছিলেন যা' তিনি মাধবানন্দজীকে লিখেছিলেন। তা'তে লেখা ছিল যে তিনিই স্বামী বিবেকানন্দের প্রথম শিষ্য, স্বামী সদানন্দজী নন। চিঠিটা খুঁজে পাওয়া যায় নি। কিন্তু স্বামী বীরেশ্বরানন্দজী বলেছিলেন যে তিনি সে চিঠি দেখেছিলেন। এ সমস্ত ব্যাপার নিয়ে Trustees Meeting এ স্থির হয় যে স্বামী নির্মলানন্দজী শ্রীশ্রীঠাকুরের সাক্ষাৎ শিষ্য নন, যদিও তিনি বরানগর মঠ প্রভৃতিতে আসা-যাওয়া করার ফলে তাঁকে সকলেই শ্রীশ্রীঠাকুরের সন্তানদের মতোই সম্মান দেখাতেন। পরে গণেনের ঘটনার সময় "ভাঙ্গা মঠ" স্থাপন করাতে এবং ব্যাঙ্গালোরের আশ্রম, কেরলের আশ্রম, এবং ত্রিবাঙ্গুরের আশ্রম সহ তাঁর নিজের সম্পত্তি বলে দাবী করায় রামকৃষ্ণ মঠ Test Case হিসেবে ব্যাঙ্গালোর আশ্রম সম্বন্ধে মামলা করে। স্বামী নির্মলানন্দজীর এই কার্যকলাপ সংঘ-বিরোধী বলে তখনকার কর্তৃপক্ষ কর্তৃক বিবেচিত হয় এবং এবারে আমার অনুপস্থিতিতে যে গবেষণা হয় তাতে ব্যাঙ্গালোরের মামলার ভেতর থেকেই এরা নাকি এমন সব তথ্য পেয়েছে যেগুলি থেকে স্বামী নির্মলানন্দজী যে শ্রীশ্রীঠাকুরের শিষ্য নন এটা প্রমাণিত হয়েছে।

আমি এইসব কাগজ পড়বার সময় পাইনি। কেননা আমি ফেব্রুয়ার অব্যবহিত পরেই মিটিং হয় এবং তাতে স্বামী গহনানন্দজী প্রভৃতি, Trustee দের মুখে মুখে সব বলে এবং Trustee-রাও সেগুলি গ্রহণ করে নেন। আমার ইচ্ছা ছিল যে আমাদের পুস্তকে foot Note হিসেবে 'কেহ কেহ স্বামী নির্মলানন্দজীকে শ্রীশ্রীঠাকুরের (শিষ্য) বলিয়া মনে করেন' এটি দিয়ে দেব। কিন্তু পরের গবেষণার আলোকে সেটি করা সম্ভব হয়নি। স্বামী ব্রহ্মানন্দজীর যে Power of Attorney যেটা আপনি বরাবর উদ্ধৃত করে যাচ্ছেন সেটা সম্বন্ধে মঠ কর্তৃপক্ষের মত এই যে মঠের সমস্ত সাধুই স্বামীজীর Trust Deed অনুসারে "Chellas and Disciples" of Sri Ramakrishna এবং ঐ

Trust Deed -এ খ্রীষ্টীঠাকুরের সব শিষ্যকেই Trustee করা হয়েছিল। মঠে বহুদিন ধরে শুনে আসছি যে স্বামী নির্মলানন্দজীর নাম কেউ করলে স্বামীজী নাকি বলেছিলেন যে, আমার গুরুভাইদেরই Trustee করবো, তুলসী তো আমার চেলা। এর সত্য মিথ্যা মুখের কথার উপরে প্রতিষ্ঠিত। তবে এ-কথা বহুদিন ধরে শুনে আসছি।

খুব সম্ভবতঃ আমি আপনাকে বলেছিলাম যে আপনি স্বামী গহনানন্দের কাছে গিয়ে ব্যঙ্গালোর মঠে কি প্রমাণ পাওয়া গিয়েছে তা জানবার চেষ্টা করতে পারেন। এখনও তাই বলছি যে স্বামী গহনানন্দের কাছে গিয়ে তা'দের মতামত কি এবং তা'দের নিকট কি প্রমাণ আছে তা'জেনে নিতে পারেন।

শুভেচ্ছাদি জানবেন,

শ্রী ব্রহ্মগোপাল দত্ত
'কিরণ নিকেতন'
বাগবাজার
কলকাতা-৩

ইতি
শুভাকাজক্ষী
স্বামী হিরণ্যমানন্দ

English Translation :

Dear Brahmagopal Babu,

Received your letter dated 12.8.89. I was not physically well. At present, my health has improved to some extent, though not perfectly satisfactory.

For a long time, a series of replies, counter-replies and non-replies have been going on in connection with Swami Nirmalanandaji. Myself made an attempt to find out a solution by persuading Swami Gambhirananda through Swami Gahanananda. In the meantime, I went to America. At that time, Swami Gahanananda was in charge of Ramakrishna Math as a duly authorised Assistant Secretary. He carried on with this issue with the help of some monks almost in the spirit of a research work. The relevant papers and documents of the

Bangalore Case along with other necessary records convinced not only those who were engaged in this research-work¹, but also Swami Gahanananda and other Assistant Secretaries have been of one opinion that Swami Nirmalanandaji was not a disciple of Thakur, but of Swamiji². Swami Vireswaranandaji referred to a post-card of Swami Nirmalanandaji written to Madhavanandaji³. In that it was mentioned that he (Swami Nirmalananda) was the first disciple of Swami Vivekananda and not Swami Sadananda. But that letter is missing. Swami Vireswaranandaji told that he had seen that letter. Regarding this issue, it was decided in the Trustees' Meeting that Swami Nirmalanandaji was not a direct disciple of Sri Sri Thakur though all concerned showed him as much respect as towards the direct disciples of Sri Sri Thakur, because of his regular visits to Baranagore Math etc. Later on, at the time of the incident connected with Ganen, when he established the "Bhanga Math" (deserters' monastery) and claimed Bangalore Ashrama, Keral Ashrama and Trivandrum Ashrama as his own property, Ramakrishna Math filed a suit pertaining to Bangalore Ashrama as a 'Test Case'. Such activities of Swami Nirmalanandaji were considered by the then authorities as anti-organisational and this time in my absence the research that was carried out has, it is reported, brought to light some such facts out of the Bangalore Case as prove that Swami Nirmalanandaji was not a disciple of Sri Sri Thakur.

I could not find time to read all these documents and papers, as because immediately after my return the meeting was held and in that meeting Swami Gahanananda and others verbally reported all these matters to the Trustees and the Trustees also accepted them. I had a wish that I should insert in our books a sentence — 'Some people consider Swami Nirmalanandaji as a disciple of Sri Sri Thakur' — as a footnote. But, in the light of later research it was not possible to do so. Regarding the 'Power of Attorney' of Swami Brahmanandaji which is being all along cited by you, the opinion of the Authorities of the

¹ If it were genuine 'research work' based on authentic documents and records, it is simply unintelligible why Trustees of Math and Mission are fighting shy of publishing it for the monks and devotees, writers and readers, thinkers and scholars! After all, 'Research Works' aim at unveiling the Truth, not to hush up it.

² On 4th May, 1986, Swami Hiranmayananda told the present writer that all the Trustees were unanimous that Swami Nirmalananda was a Disciple of Thakur and not of Swamiji. Please see comments in connection with Letter No. 24. What is the reason for this retraction? Research or reactionary influence?

³ A confusing statement by Swami Hiranmayananda regarding the name of the recipient of the alleged letter. In his letter dated 2.8.1985, he said the recipient was Swami Vireswarananda. Please see Note under Letter No. 8 with cross references.

Math is that all the monks of the Math are 'Chellas and Disciples' of Sri Ramakrishna as per the Trust Deed of Swamiji and in that Trust Deed all the disciples of Sri Sri Thakur were designated as Trustees. In the Math, I have been hearing it for a long time that when the name of Swami Nirmalanandaji was proposed, Swamiji was reported to state "I shall make my 'Gurubhais' only as Trustees, Tulsi is my 'chella'". The truth or falsity of this statement is based on verbal utterance. But I have been hearing it for a long time.¹

Most probably I told you that you might try to know the proofs found in Bangalore Math from Swami Gahanananda. Still now I say that you might see Swami Gahanananda and know from him the opinions of and the documents lying with them.

I convey my good wishes etc.

Yours
Well wishing
Swami Hiranmayananda

Sri Brahma Gopal Dutt
'Kiran Niketan'
Bagh Bazar
Calcutta-3

(Note: In this letter are echoed all the ill-conceived arguments that the antagonists and adversaries of Swami Nirmalananda had produced and propagated against him. A complete and detailed study of the Bangalore Case Records would reveal to the truth-abiding and truth-searching scholars the real picture.)

¹ This is a part of shrewdly contrived and publicised propaganda against Tulsi Maharaj by his antagonists, — worthlessness of which has already been shown in Foot Note 3 of Item 17 in Chapter II and in other places.

(31)

REGISTERED WITH A/D

Sri Ramakrishna-Sarada Sharanam

"KIRAN NIKETAN"

1/1C, LAKSHMI DUTTA LANE,

BAGHBAZAR, CALCUTTA-3

Pin Code-700 003

To

Srimat Swami Gahananandaji Maharaj,
General Secretary,
Ramakrishna Math,
Belur Math,
Howrah-711 202

"RATHA YATRA"

Ashar 9, 1397 B.S.
24th June, 1990 A.D.

Revered Maharaj,

Kindly excuse this intrusion upon your valuable time.

Not receiving any reply to my two successive letters dated 12th March, 1989 and 5th June, 1989, I again wrote to you a registered letter on 4th July, 1989, and after waiting in vain so long with extreme anxiety, I now venture again to write this letter, though with a sense of utter frustration, and yet, with a fervent expectation of a favourable reply.

On the last occasion of my visit to Belur Math on 11th July, 1988, after 60 years, the care and affection I received from your goodself and from other venerable Swamis overwhelmed me. Numerous sweet reminiscences of my past association with Belur Math, which rushed into my mind, filled my heart with peace and bliss of unforgettable serenity.

In this context, your long silence inspite of my three reminders, without sending any acknowledgement, even though brief, has naturally upset, rather confounded me totally. In fact, I am unable to make out what I am to do !

I earnestly request your goodself, as also the respected colleagues of yours, to be kind enough to visualise my unfortunate predicament now, being faced with two mental conflicts, most serious in my life at its fag end. My affection for and devotion to Belur Math, cherished almost since my birth on the one hand, and my love for and allegiance to my Guru, my Spiritual Preceptor and Guide till salvation on the other, now appear to be on Trial.

May I request you kindly to recall that all I wanted from, rather begged, and even now beg, of you and/or the Authorities of Belur Math was and still is, to provide me kindly with xerox copies at my cost of each of the valuable Documents in your possibly exclusive custody, which, according to you, conclusively prove that Revered Swami Nirmalanandaji or Tulsi Maharaj was not a Direct Disciple of Sri Ramakrishna or Thakur, but of Swami Vivekananda or Swamiji, in the face of the fact that three years back, several authentic documents which were produced by me in original, convinced you all that Tulsi Maharaj was a Direct Disciple of Thakur.

As you must be aware, after I had received the letter of Revered Swami Hiranmayanandaji, dated 24th September, 1988, I thrice wrote to him for xerox copies of the Documents mentioned there, which were evidently discovered later. Subsequently, I also wrote to you thrice requesting for the said copies, but in vain. In my letters, I made it clear to both of you that my object of procuring the copies of those valuable Documents was to satisfy myself about the infallibility of the Documents (which I have never seen), and if so satisfied, to enable me to preserve these undisputedly precious, or indeed unique, Documents, which are supposed to have effectively nullified the evidential values of all the Documents so long produced by me, including the testimony of Revered Swami Brahmanandaji or Raja Maharaj (or MAHARAJ).

However, I hasten to add that from my talks with Revered Swami Hiranmayanandaji, I understood later on, that besides the Records of Bangalore Case (which are now all readily available to me), only two Post Cards comprise the precious Documents mentioned above. So obviously, you will have no difficulty in sending me at my cost the xerox copies of these two Post Cards. I will remain ever grateful to you if you kindly accede to this humble request of mine.

In my reply dated 28th November, 1988, to Revered Swami Hiranmayanandaji's letter of 24th September, 1988, I regretted my failure to comprehend the significance of his reference to the Bangalore Case Proceedings and to the fact of Thakur's four Direct Disciples' being plaintiffs in the Case. I also requested him "kindly to enlighten me as to what bearing this fact has on the Main Question before us, namely, 'whether Revered Tulsi Maharaj was a Direct Disciple of Sri Ramakrishna or not ?'" I humbly repeat the same request to your holy self also, namely, kindly to enlighten me as to what bearing the Proceedings of the Bangalore Case, including the fact of Thakur's

four Direct Disciples' being plaintiffs there, have on this Main Question.

In this connection, I beg to inform you that since I wrote to you last, after a close study of the Bangalore Case Records, I discovered that in the context of the original records already produced by me, the Case Records appear to answer the Main Question in the affirmative, that is, "Tulsi Maharaj was a Direct Disciple of Thakur". And I believe, you will also agree with me, after a perusal of the analysis of the Records as given below :

1. Regarding the fact of Thakur's four Direct Disciples' being plaintiffs in the Case, I am advised that the mere subscription of their signatures on the Plaint filed on behalf of the plaintiffs (that is, the Belur Math Trustees,) does not necessarily mean or imply, far to speak of proying, that they concur with or subscribe to any of the statements made in the deposition of Swami Amriteswarananda or Paresh Maharaj, as it appears to have been suggested in the letter dated 24th September, 1988, of Revered Swami Hiranmayanandaji.
2. It is interesting to note that although the Main Question (namely, whether Tulsi Maharaj was a Direct Disciple of Thakur or not) was not any of the Issues framed, and nor does any finding in that respect appears anywhere in the Judgment delivered, in that Case, yet the learned Judge in his Judgment, describes Swami Nirmalananda as "the Gurubhai of Swami Brahmananda" four times, and once referring to Swami Saradananda and Swami Shivananda mentions "His (meaning Tulsi Maharaj) Gurubhais (meaning Swami Saradananda and Swami Shivananda) augmented the position which the first defendant (meaning Tulsi Maharaj) occupied all along."
3. Besides, in no pleading whatsoever made in the Case throughout its entire proceedings, including the Plaint filed on behalf of the Trustees of Belur Math or the plaintiffs, and also their Reply Statement to the Written Statement of the 1st defendant (Tulsi Maharaj), filed in that Case, was there any pleading, any statement, any averment, any suggestion, any implication or any hint, even remote, made on their behalf to the effect that Tulsi Maharaj was not a Direct Disciple of Thakur.
4. On the other hand, in all the pleadings on behalf of Tulsi Maharaj, and also in his deposition filed in the Case, specific claim was made to the effect that he was a Direct Disciple of

Thakur. In support of his said claim and in refuting Paresh Maharaj's allegation to the contrary made only in his deposition, Tulsi Maharaj has cited in his deposition several authentic Publications, printed Photograph in Prabuddha Bharat (July, 1908) exhibited by him in the Case.

5. Moreover, although in his Written Statement dated 29th June, 1931, and filed on 1st July, 1931, in the said Case by Tulsi Maharaj, on behalf of himself alone (the only other defendant in the Case being Swami Dhirananda who did not contest), in opposition to the Plaint filed on behalf of the Trustees of the Belur Math on 18th March, 1931, Tulsi Maharaj describes himself as a Gurubhai of Swami Brahmananda, Swami Saradananda and Swami Shivananda as well, it is significant that in paragraphs nos. 13, 14 and 15 of the said Reply Statement dated 13th July, 1931, which was signed by Paresh Maharaj alone, but filed on 21st July, 1931, on behalf of the plaintiffs, in reply to the said Written Statement, Paresh Maharaj has described Tulsi Maharaj as "Gurubhai of Swami Brahmananda" without any reservation whatsoever, while contending, to quote his own words, "... the 1st defendant (that is Tulsi Maharaj) stands in no better relation to Swami Brahmananda than plaintiffs 1, 2, 4 and 5 (that is Swamis Shivananda, Subodhananda, Akhandananda and Abhedananda respectively) who are all the Chelas of Sri Ramakrishna and Gurubhais of Swami Brahmananda."
6. In this context it is important to note that while the Plaint was filed on 18th March, 1931, and the said Reply Statement (dated 13th July, 1931) was filed on 21st July, 1931, on behalf of the Trustees of Belur Math, throughout the entire Proceedings of the Case, it was for the first time that on 24th March, 1932, Swami Vishuddhananda or Jiten Maharaj in his deposition on recall, only once mentioned just casually that the "1st defendant (Tulsi Maharaj) was not a direct disciple of Sri Ramakrishna." But he mentioned nothing about his source of this information.
7. Thereafter, on 24th November, 1932, Paresh Maharaj in his deposition in Examination-in-Chief, referring to the Chapter "The First Disciple" in the Book, "Life of Swamy Vivekananda" (published by Advaita Ashrama), alleges, "1st defendant (Tulsi Maharaj) told me (Paresh Maharaj) that he (Tulsi Maharaj) was the first disciple of Swami Vivekananda and that the compilers of the book (that is, the cited book "Life of Swamy Vivekananda") had not stated the facts correctly so far as

regarded him". This allegation made by Paresh Maharaj was totally denied by Tulsi Maharaj in his Examination-in-Chief on 14th August, 1934, when he says, "... I never had any talk like that with him (meaning Paresh Maharaj). It is a deliberately spun out story." Tulsi Maharaj also says in his evidence on 11th January, 1935, "I did not represent that I was the first disciple of Swami Vivekananda and that he initiated me." Moreover, on 15th July, 1933, Paresh Maharaj contradicting himself vouches, "The Life of Swami Vivekananda published by Advaita Ashrama of Mayavati is a standard work on the subject so far as information furnished to the compilers by the concerned people is concerned. The compilers called for information by advertisement published widely."

8. In this connection it is noteworthy that Paresh Maharaj always cites Tulsi Maharaj as the only source of his said alleged information, namely, that Tulsi Maharaj was a disciple of Swami Vivekananda and not of Thakur. But Paresh Maharaj does not cite the name of any other Direct Disciple of Thakur as the source thereof, though three of them were then still alive, and four of them were living at the time of the institution of the Suit as his Co-plaintiffs. He also does not cite any other authentic source of his said information, and yet he makes the said allegation thrice on 24th November, 1932.
9. Incidentally, it is curious that throughout the entire proceedings of the Case, including the deposition of Paresh Maharaj, no mention whatsoever has been made anywhere about the letter which was allegedly written by Tulsi Maharaj, wherein he describes himself as the first disciple of Swamiji, as is mentioned in the letter dated 26th September, 1985, from Revered Swami Hiranmoyanandaji to me.
10. On 15th July, 1933, Paresh Maharaj in his deposition referring to two admittedly authentic publications, wherein Tulsi Maharaj has been described as a Direct Disciple of Thakur, further confesses in his cross examination,
 - (i) "When the same office brought out the life of Ramakrishna Paramhansa with a foreword by Mahatma Gandhi in 1924 or 1925 with Swami Nikhilananda as the Compiler and Swami Madhavananda (plaintiff no. 13) as the head of the A. (that is Advaita) Ashram mention was made therein that the 1st defendant (that is, Tulsi Maharaj) was the disciple of Sri Ramakrishna and I informed Swami Nikhilananda of what I heard from the 1st defendant at

Madras. Swami Nikhilananda who is now in America told me that he had heard from the 1st defendant in person and by letter also that he was a disciple of Sri Ramakrishna and not of Swami Vivekananda. I had no occasion to mention this talk between me and the 1st defendant (that is, Tulsi Maharaj) to any body else other than to Nikhilananda and some others."

- (ii) "Professor Romain Rolland has published the lives of Sri Ramakrishna and Swami Vivekananda separately on two companion volumes. I did not refer to those books as to what he has said there on the point of the 1st defendant having been a disciple of Sri Ramakrishna. Professor Romain Rolland wrote to the Mayavati Office and got the printed volumes of the lives of Sri Ramakrishna and Swami Vivekananda. The 1st Plaintiff (that is Swami Shivananda) was the only person among the Trustees of the Mutt and Mission who communicated to Professor Rolland his personal reminiscences with Sri Ramakrishna."

11. In the course of his deposition, referring to the Trust Deed of Belur Math, Paresh Maharaj contends, first on 24th November, 1932, and then on 26th November, 1932, and lastly on 14th March, 1933 as follows, namely,

- (a) that in the Power of Attorney which was executed in favour of Tulsi Maharaj by Swami Brahmananda (Raja Maharaj) on as early as 25th October, 1914, the phraseology, "Chela of Ramakrishna Paramhansa" (the actual phraseology in the Power of Attorney is, "the chela and disciple of Thakur Paramhansa Ramakrishna") has been used merely in the sense of "members of the Belur Mutt", or "Sanyasins recognised by the Belur Mutt Trustees", or simply as "Sanyasins of the Belur Mutt";
- (b) that the said phraseology appearing in the Power of Attorney has been used in conformity, firstly, with the sense the "chelas and disciples of Sri Ramakrishna" whom "the trustees (of Belur Math) should maintain", and secondly, with the sense "the chelas or disciples of Sri Ramakrishna recognised by them (meaning the Trustees of Belur Math) as such", for the purpose of "filling up the vacancies or increasing there (meaning their) number by themselves".

12. In all humility, however, I submit that, as would be evident from a close scrutiny of the contents of the Trust Deed of Belur Math, the aforesaid contention of Paresh Maharaj contained in the immediately preceding paragraph numbered 11, has no basis at all, and as such, is not tenable.

(a) In the Trust Deed, the same phraseology has not been used everywhere ; different phraseologies have been used in different places in different senses; none of the phraseologies has been defined anywhere in the Deed, and its sense has to be determined from the context in which it has been used. In its Operative portion, however, the Deed has authorised the Belur Math Trustees to "recognise any Sanyasi professing the religion preached by Ramakrishna as a Disciple or Chella of the said Thackoor Paramahansa Ramakrishna".

(b) In the Preamble of the Deed, the phraseology "Chella and Disciple of Thakur Paramhansa Ramakrishna" appearing after the portion, "... SWAMI VIVEKANAND of Bellore Barrackpore in Thannah Bally in the District of Hooghly in the province of Bengal" at the commencement of the first part of the Preamble and ending with the words "of the sect of Sanyasis of the ONE PART", and the phraseology "all Chellas and disciples of the said Thakur Paramhansa Ramkrishna" appearing immediately after the portion immediately following the words "ONE PART", namely the words "and SWAMI BRAHMANAND... PREMANAND...SIVANAND...SARADANAND... AKHANDANAND...TRIGUNATITA... RAMKRISHNANAND...ADYTANAND...SUBODHANAND...ABHEDANAND...TURIANAND...all of Bellore Muth in Bellore aforesaid" have both been used for the purpose of describing the respective identities firstly of Swami Vivekanand and secondly of the said Swamis beginning from Swami Brahmanand to Swami Turianand in seriatim.

(i) According to common usage, these two phraseologies have been undisputedly used in their respective literal (Dictionary) senses meaning clearly that all the said Swamis, namely, Swami Vivekanand as also the Swami Brahmanand to Swami Turianand in seriatim as enumerated aforesaid, were all Direct Disciples

of Thakur, without any ambiguity and undoubtedly never in the sense as contended by Paresh Maharaj.

- (ii) According to the contention of Paresh Maharaj, these two phraseologies here would mean simply that the said Swamis Vivekanand to Turianand were mere "members of the Belur Math", or "Sanyasins recognised by the Belur Mutt Trustees" or simply "Sanyasins of the Belur Mutt" which would undisputedly be meaningless, particularly in the face of the fact that immediately after the said phraseologies, all the said Swamis are also described there as residents "of Bellore Muth in Bellore". The inevitable consequence of accepting Paresh Maharaj's interpretation would mean that the Deed here repeats the same idea or fact successively twice : firstly, through the said two phraseologies, and secondly, through the phrase "of Bellore Muth in Bellore", making either of the said phraseologies or the said phrase redundant, which my Legal Advisers say, 'is repugnant to law'.

(c) In the Operative Portion of the Deed,

- (i) the phraseology, "the Disciples or Chellas for the time being of the said Thakur Paramhansa Ramakrishna", has once been used to mean that particular category of persons "who shall from time to time be living in the said Thakurbari or Muth", and for whom the Trust Deed makes "provision...also for the feeding and clothing and maintenance and support" ;
 - (ii) each of the phraseology "the Disciples or Chellas of the said Thakoor Paramahansa" and of the phraseology "a Disciple or Chella of the said Thackoor Paramahansa Ramkrishna" has been used once to mean that particular category of persons "eligible for appointment to the Trusteeship" of the Deed, and from amongst whom "the surviving or continuing or existing Trustees shall" appoint "some fit or proper person or persons" to "fill up the vacancy or increase the number of Trustees".
- (d) From the above scrutiny of the contents of the Belur Math Trust Deed, it is abundantly clear that the phraseo-

logy, such as, 'the Disciple and/or Chella of the said Thackoor Paramhansa Ramkrishna', has been used nowhere in the Preamble portion of the Deed in the sense alleged by Paresh Maharaj, so as to mean "any Sanyasi professing the religion preached by Ramkrishna", whom "the Trustees (of the Belur Math) may recognise" as such.

- (e) Besides common sense, I am also advised that the said respective phraseologies in question appearing in the Preambles of both the Trust Deed of Belur Math and the said Power of Attorney have been used for describing the identities of the respective Swamis named in the respective Deeds, namely, the Swamis from Vivekanand to Turianand in the said Trust Deed, and of the two Swamis Brahmananda and Nirmalananda in the said Power of Attorney, in their literal (Dictionary) sense so as to mean that they were all Disciples or Chelas of Thakur, in compliance with the requirement of legal formality, and in keeping with the legal tradition centuries old.
 - (f) In view of the considerations stated above, there can undoubtedly be no ground or justification to imagine or argue, as contended by Paresh Maharaj, that the phraseology "chela and disciple of Thakur Paramhansa Ramkrishna" appearing in the Preamble of the said Power of Attorney has not been used in its literal (Dictionary) sense to mean a Disciple of Thakur, but has been used to mean simply "a member of the Belur Mutt", or a "Sanyasin recognised by the Belur Mutt Trustees", or simply as "Sanyasin of the Belur Mutt".
13. Furthermore, in the Plaintiffs' Reply Statement of 13th July, 1931, signed by Paresh Maharaj alone, Tulsi Maharaj along with others is described as "chelas of Sri Ramakrishna" and "Gurubhais of Swami Brahmananda", and the Plaintiffs Nos. 1, 2, 4 and 5 are described by the phraseology "the chelas of Sri Ramakrishna", and the remaining 20 (twenty) Plaintiffs as "most of whom are chelas of Swami Brahmananda", - undisputedly all these being used in their literal (Dictionary) senses. Also in his deposition on 15th July, 1933, Paresh Maharaj declared, "I am a disciple of Swami Brahmananda. There are other disciples of his among the plaintiffs namely

Nos. 8, 9, 11, 12, 13, 14, 15, 16, 21, 23 and 24. The Gurubhais of Swami Brahmananda are plaintiffs 1, 4, 5. Deceased plaintiff No. 2 was a Gurubhai", all the terms therein being used undoubtedly in their respective literal (Dictionary) senses. Needless to mention, if the said contention of Paresh Maharaj were correct or even made seriously, then instead of describing Tulsi Maharaj, the Plaintiffs Nos. 1, 2, 4 & 5 and other Plaintiffs in the manner he did in the Reply Statement, as mentioned above, he should have described them all, without exception (including those who were not disciples of Thakur) as "chelas of Ramakrishna Paramhansa" or as "the chelas and disciples of Thakur Paramhansa Ramakrishna" (even though they were not so) or merely as "sanyasin(s) or member(s) of Belur Mutt", in accordance with his own contention made in his above deposition. Obviously, at least for the sake of consistency with his own contention, if not for anything else, it would have been only just and proper for Paresh Maharaj to have described all the 24 (twenty four) Plaintiffs-Swamis in the case without exception, as "Disciple(s) or Chella(s) of Thackoor Paramhansa Ramkrishna" (even if they were not so) or as "Sanyasins or members of the Belur Mutt" in compliance with his own contention.

14. Paresh Maharaj having used the word "Chelas" in the Reply Statement and the word "disciples" in his deposition obviously in their literal (Dictionary) but identical sense, that is, in the sense in which they are universally used in practice, meaning a trainee under a particular preceptor, his contention that generally speaking, the phraseology like "chella and disciple of Thakur Paramhansa Ramkrishna" appearing in the Trust Deed of Belur Math and also in the said Power of Attorney including their Preambles, has been used to mean simply a "Sanyasi or Member of Belur Mutt" and not in its literal (Dictionary) sense meaning a Disciple of Thakur, cannot evidently be justified in any way.
15. From what has been stated above, it is evident that the contention of Paresh Maharaj in the case to interpret the phraseology, "chella and disciple of Thakur Paramhansa Ramakrishna" appearing in the said Power of Attorney, so as to mean any "Sanayasi or member of the Belur Mutt", is untenable for want of any basis. It appears, Paresh Maharaj has unfortunately overlooked the bare fact that just as, in keeping with the legal tradition centuries old, the Preamble of the Belur Math Trust

Deed has described all the Swamis therein mentioned, beginning from Swami Vivekanand to Swami Turianand, by the phraseology like "Chella(s) and Disciple(s) of Thakur Paramhansa Ramkrishna" admittedly in their literal (Dictionary) sense (which all of them undisputedly were), so also the phraseology, "chela and disciple of Thakur Paramhansa Ramakrishna" appearing in the Preamble of the said Power of Attorney has been used in its literal (Dictionary) sense on the same ground.

16. In this connection, I would also refer to the Will firstly of Srimat Swami Brahmanandaji Maharaj a copy of which appears in the Bengali Weekly 'Bharat' of Ashar, B.S. 1343, and secondly of Srimat Swami Saradanandaji Maharaj a copy of which appears in the Appendix of the Bengali Book 'Swami Saradananda (Jeeban Katha)' which was compiled by Brahmachari Sri Prakash Chandra, edited by Sri Debendra Nath Basu and published by Basumati Sahitya Mandir in the year 1936. In his Will dated 19th January, 1898, Swami Brahmananda describes himself as "disciple of Ramakrishna Paramhansa" and Swami Turiananda and Swami Saradananda as "both disciples of the said Ramakrishna Paramhansa". May be, this is the copy of the Will of Swami Brahmananda which was exhibited as Exhibit No. G15 in the Bangalore Case. In his Will, while Swami Saradananda describes himself as "disciple of Ramkrishna Paramhansa", he describes Swamis Dhirananda and Sankarananda both separately as "disciple of Swami Brahmananda" respectively. The meaning of the word "disciple" in both the Wills mentioned above must undoubtedly, and I believe you will agree, admittedly be construed in its literal sense.
17. It is important to note here that the descriptions of the identities of the following Swamis appearing in the Power of Attorney executed by Swami Shivananda on 12th March, 1930, (which was filed in the Bangalore Case by the Trustees of Belur Math and a certified True Copy of which has been made available to me) are as given below against each :
 - (a) Swami Shivananda as "disciple of Shree Ramkrishna";
 - (b) Swami Amriteswarananda and Swami Yatiswarananda as "disciples of Swami Brahmananda" ;
 - (c) Swami Sarveshananda as "disciple of Swami Saradananda"
 - (d) Swami Saradeswarananda as "disciple of Swami Shivananda".

These descriptions are obviously used here in their literal (Dictionary) senses for describing the identities of the respective Swamis mentioned here. But if the contention of Paresh Maharaj was correct, then it was just and proper to describe all the Swamis here in one sentence as "all being Chellas or Disciples of Sri Ramakrishna", or as "the Sanyasins of the Belur Math recognised as such by the Belur Math Trustees", etc., instead of describing each separately as the disciples of their respective Gurus.

18. It is also important to note here that Paresh Maharaj has not produced, and I wonder, kindly forgive me, if Revered Swami Hiranmoyanandaji or any other Swami of the Belur Math, including your holy self, can produce any legal, formal or authentic document or paper, or can cite any such instance, wherein any usage has been made of any such phraseology like "members of the Belur Mutt", "Sanyasins recognised by the Belur Mutt Trustees as Chela or disciple of Sri Ramakrishna Paramhansa", etc., as contended by Paresh Maharaj, in the place and stead of the phraseologies traditionally used everywhere as mentioned above.
19. In his attempts to prove that Tulsi Maharaj was not a Direct Disciple of Thakur, though not with success, Paresh Maharaj in his deposition made several statements which unfortunately appear to be not only irrelevant, but also are incorrect and untenable. Even some of them appear to undermine the veracity and credibility of his deposition made before the Court on oath. A few examples are given below :
 - (a) Paresh Maharaj appears to have tried to make out a case, though unsuccessfully, that Tulsi Maharaj cannot be deemed to be a Direct Disciple of Thakur because during Thakur's life time Tulsi Maharaj received neither (i) the ceremonial initiation into SANYASA directly from Him, nor (ii) the KASHAYA or Gerua coloured cloth at His instance :
 - (i) although Paresh Maharaj begins with his contention, "I have got reference to show that the 1st defendant Tulsi Maharaj) did not get initiation into Sanyasa from Sri Ramakrishna.", subsequently he admits in his cross examination that "None of the disciples of Sri Ramakrishna, including Swami Brahmananda, Vivekananda and others performed the Viraja Homa

during the life time of Sri Ramakrishna." Obviously this contention of Paresh Maharaj was redundant.

- (ii) although Paresh Maharaj contends, "the 1st defendant (Tulsi Maharaj) did not get Kashaya from Sri Ramakrishna.", the indisputable facts based on authentic records are, firstly, that only eleven out of all the Direct Disciples of Thakur, namely, Naren, Rakhal, Baburam, Jogen, Niranjan, Sashi, Sarat, Latu, Tarak, Kali and Buro Gopal himself were the only recipients of the Kashaya clothes, and secondly, that besides these 11 (eleven), at least Hari, Sarada, Gangadhar, Subodh and Hariprasanna were, and upto at least 1936, Tulsi Maharaj also was, unanimously accepted equally to be Direct Disciples of Sri Ramakrishna, although none of them was recipient of the Kashaya cloth. So the non-receipt of Kashaya cloth by Tulsi Maharaj can never be any criterion or proof of his not being Thakur's Direct Disciple.

(b) Paresh Maharaj asserts

- (i) "By actual ceremony of Sanyasa I mean the Viraja Homa. ... The Swami who performs the Viraja Homa is the Guru." My humble submission, subject to your correction, is that this statement, though made on oath before the Court, was never in the past, nor is now, nor will ever be at any time in the future, accepted or acceptable to the Ramakrishna Order of Monks with its principal Monastery at the Belur Math, in the face of the authoritative Ruling of the Holy Mother in this regard, which was given to Swami Santananda, namely, "The Giver of the Mantra is the real Guru..." (Ref: 'The Gospel of the Holy Mother Sri Sarada Devi', Section II(4), page 221, published by Sri Ramakrishna Math, Mylapore, Madras in 1984 and also 'Sri Sri Mayer Katha' (Bengali), 2nd Part, 8th edition of 1385 B.E., page 358 published by 'Udbodhan').
- (ii) "The Viraja Homa was performed within a year or two after the Mahasamadhi of the Master". But according to Swami Abhedananda in his Autobiography 'AMAR JEEBAN KATHA' (original in

Bengali, 1st Edition, December, 1964, page 40), a 'free translation' of portions of which was quoted by Swami Gambhirananda in his 'History of Ramakrishna Math and Mission' (3rd Revised Edition 1983), "the Viraja Homa was performed one day beginning of Magh 1293 Bengali Era", "Third week of January, 1887 A.D." So according to Paresh Maharaj, the Viraja Homa was performed within one or two years after Thakur's Mahasamadhi, but according to authentic record accepted by the Belur Math, namely, the statement of Swami Abhedananda, it was performed exactly within five months of Thakur's Mahasamadhi.

- (iii) "I think that a Swami who had once belonged to the Arya Samaj instructed them in the procedure to be observed in such cases. The assistance of the Swami is nowhere on records." Swami Abhedananda, however, in his said Autobiography, a free translation of portions of which is quoted by Swami Gambhirananda as above mentioned, writes, "I had secured the Mantras for this Homa. With the help of these, the Viraja Homa was performed." In this Book, Swami Abhedananda writes in detail about his visit to Barabar Hill at Gaya and about his meeting there a monk of the Puri Sect of the Dashnami Sanyasins, from whom he collected all these Mantras which are essential for the Viraja Homa and which Paresh Maharaj in his deposition says to be "The only essential for Sanyasa...other ceremonies are secondary." As would be evident from the said Book, and also from the immediately following sub-paragraph numbered (iv) here, the question of any instruction in the Viraja Homa performed by the first group or batch, by the Swami belonging to Arya Samaj, as mentioned by Paresh Maharaj above, does not arise at all, since every assistance, instruction or others, in respect of the Homa, was given by Swami Abhedananda himself.

- (iv) "The first group took Sanyasa themselves...The first batch including Vivekananda took Sanyasa

themselves". But according to the description of the Homa beautifully given by Swami Abhedananda in his said Autobiography and its free translation quoted by Swami Gambhirananda as mentioned above, Swami Abhedananda himself performed the function of TANTRADHARAKA "at the behest of Naren", and "Naren as the leader poured the oblation and others followed him". Does not this mean that Naren was the person who initiated the first group or batch into Sanyasa? The above contention of Paresch Maharaj that the first group or batch took Sanyasa themselves is evidently not correct although it appears that Narendra alone out of the group or batch took Sanyasa himself.

- (v) "The first group took the names themselves". But according to Swami Abhedananda, as would be evident from his Autobiography mentioned before (Chapter Twenty one, Page 141), "Narendranath adopted the name Vividishananda, for himself, and in conformity with the respective nature of Rakhal, Baburam, Sashi, Sarat and others conferred on them the names, Brahmananda, Premananda, Ramakrishnananda, Saradananda and so on respectively...Narendra conferred the name Abhedananda on me". From this, it is confirmed that while Naren took his own name after his Sanyasa himself, the others present received their names from Naren after their Sanyasa.
- (vi) "I have records written by the 1st defendant (Tulsi Maharaj) to say that he received Sanyasa from Swami Vivekananda and I have also heard from him". In the context of what has been stated in the immediately preceding sub-paragraphs, this assertion of Paresch Maharaj is evidently redundant, since from undisputedly authentic records it is clear that save and except Naren himself, all others of the first batch received Sanyasa from Naren.
- (vii) "Those who took Sanyasa themselves (that means the first group or batch) were those who had received Garua or Kashaya cloth from Sri Ramakrishna". It would be evident from the

admittedly authentic records that although Tarak, Jogen and Latu were recipients of Kashaya or Gerua cloth, none of them belong to the first group of Sanyasins. Then again, although Sarada belonged to the first batch of Sanyasins, he was not a recipient of Kashaya or Gerua cloth. This statement of Paresh Maharaj therefore, goes against the admittedly authentic records relied upon by the Belur Math authorities, and is untenable.

- (viii) "The names of those who had the privilege of seeing Sri Ramakrishna in his life time and later on became Sanyasins are printed in bigger types" in the Booklet which was published by the Belur Math in the year 1924, and which contained the list of all the Monks of the Ramakrishna Order, meaning thereby that the name of Tulsi Maharaj was printed in bigger types and in all capital letters there, not because he was also one of the 17 (Seventeen) Direct Monastic Disciples of Thakur, but because he had also the privilege of seeing Thakur.

(a) This contention of Paresh Maharaj does not stand scrutiny at all, and is falsified by the fact that the name of Swami Jnanananda (or Daksha Rishi or Daksha Maharaj) who admittedly saw Thakur several times, but was undisputedly not His direct disciple, has been totally excluded from the said printed List, although he embraced Sanyasa at the Baranagore Math according to SWAMI AKHANDANANDA and his monastic name Swami Jnanananda was conferred on him by Swamiji. (Ref. SWAMI AKHANDANANDA's "SMRITI KATHA", 2nd Edition, 1357 B.S., Page 116).

(b) The fact that Tulsi Maharaj was a Direct Disciple of Thakur is conclusively proved by the overwhelming evidence adduced in details in the preceding pages, besides the infallible documents produced in original before you all, several years back, such as, the Registered Power of Attorney executed by Raja Maharaj in favour of Tulsi Maharaj mentioning him to be a chela and disciple

of Thakur, the Group Photo of the Direct Disciples of Thakur, which included Tulsi Maharaj, although the Photo was published and sold by the Advaita Ashrama publicly till the year 1962, besides the various authentic publications of Books by Advaita Ashrama, Madras Math, Udbodhan, Vedanta Centre and also Vedanta Society of New York, U.S.A., making the same declaration.

(c) This fact of Tulsi Maharaj's name being printed in bigger types and in all capital letters in the said List along with other 16 (Sixteen) Direct Monastic Disciples of Thakur, is nothing but a mere consequence and also a clear corroboration of this fact, then well-established, that Tulsi Maharaj was a Direct Monastic Disciple of Thakur.

20. Throughout the entire Proceedings of the Bangalore Case, the one and solitary evidence adduced, which seems to be in favour of the contention that Tulsi Maharaj was not a brother-disciple (Gurubhai) of Swamiji but his direct disciple (Shishya), consists of two Bengali letters of Tulsi Maharaj addressed to Raja Maharaj, being Exhibits Nos. G 13 and H 13, which I have understood from Revered Swami Hiranmayanandaji to be the two post cards now in your custody, as previously mentioned. According to the Bangalore Case Records, at the end of these two letters exhibited, Tulsi Maharaj describes himself as the child (Santana) and servant (Das) of Raja Maharaj. This contention, however, cannot stand scrutiny in the context of the following considerations :

- (1) In common parlance and usage, there are plenty of instances of the use of the Bengali words like 'Chela' (Disciple), 'Ishta' (Chosen Deity), 'Santan' (Child), 'Das' (Servant) etc. in their figurative senses which are altogether different from their literal meanings. It is a matter of common knowledge that in personal letters, which abound in sentimental expressions and emotional outbursts and which are mostly written in colloquial language, instances of figurative use of these words are plentiful in Bengali. Besides the explanation given by Tulsi Maharaj in his deposition, the following quotations from the letters and biographies of some of the Direct Disciples of Thakur, wherein such words have been liberally used in their

figurative senses, indicating highly sensitive words and emotional feelings, will clearly bear out that the use of the two words "Santana" (Child) and "Das" (Servant) used in the said two letters of Tulsi Maharaj, (Exhibits G 13 and H 13 in the Bangalore Case), was not made in their literal, but by way of showing honour, in their figurative senses, to convey sincere devotion, humility and unqualified allegiance :—

i) **SWAMI VIVEKANANDER VANI O RACHANA**
(Bengali)

(Swami Vivekananda's Utterances and Writings)

(Birth Centenary Edition, 1369 B.S.-1963 A.D.)

(a) Vol. VI, Epistle No. 34, Page 313

(Written to Swami Akhandananda)

"Lord Buddha is my ISHTA, MY GOD"

(b) Vol. VII, Epistle No. 189, Pages 120-124

(Written to Swami Ramkrishnananda)

"...I am not a CHELA (disciple) of Rama-krishna Paramhansa...I am CHELA of Sarada"

(c) Vol. VII, Epistle No. 156, Pages 71-78

(Written to Swami Brahmananda)

.....
"ALAMITI
DAS NARENDRA"

(ii) **SWAMI SARADANANDA (JEEBAN KATHA)**
(Biography of Swami Saradananda in Bengali)

Compiled by Brahmachari Sri Prakash Chandra
and edited by Sri Debendra Nath Basu.

Published by Basumati Sahitya Mandir in 1936

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In the same letter dated 12th Chaitra, 1296 B.S. (March, 1890) firstly addressed to Babu Pramada Das Mitra, and written first by Sandel, then by Sarat Chandra, and then addressed to Naren by Sandel, Sarat and Tulsi successively :

- (a) "Brother Naren, Please accept Hundred Crores of Pronams of mine and Hari.

ITI DAS-SARAT"
(meaning, 'In conclusion
Your Servant-Sarat')

- (b) "Please accept Crores and Crores of Pronams of mine through this letter and convey the same to Abhedananda Swami, Baburam Babu and Pramada Das Babu. Please bless so that full faith and devotion in the feet of Sri Sri Gurudev, remain in tact.

ITI
DASANUDAS-TULSI"
(meaning, 'In conclusion
Most Humble Servant
- Tulsi')

Note : Needless to mention, the word "Gurudev" here can never mean Swamiji and undoubtedly means Thakur., and the use of the word "Gurudev" here by Tulsi Maharaj clearly confirms that he was a Direct Disciple of Thakur and not of Swamiji.

- (iii) PREMANANDA PREMKATHA
(Swami Premananda's biography in Bengali)
By Brahmachari Akshayachaitanya
(Published in 1373 B.S. - 1966 A.D.)

Chapter 'Gurubhaider Sahacharye' (In the company of the Brother-Disciples)

Page 220

"To the hearing of him (Swami Brahmananda) Baburam Maharaj (Swami Premananda) loudly proclaimed "AAMI SIDDHER SIDDHA: AAMI NITYA SIDDHA; AAMI SWAMIJIR CHELA" ('I am Divine amongst the Divine ; I am the Eternal Divine : I am Swamiji's Disciple').

Note : Swami Gambhirananda has acknowledged the authenticity of the Book "Sree Sree Sarada Devi" also written by the author of this book, by including it in the list of his source materials printed in his Book "Sree Ma Sarada Devi".

- (2) As is well known, according to the classification made by Thakur himself by express statement and also by his

personal conduct, both SWAMIJI and MAHARAJ belonged to two respective categories of unique nature and outstanding spiritual status far superior to and unattainable by all their other Brother-Disciples. According to the authentic records, by their sayings and writings, as also by their personal conduct, the Brother Disciples of both whole-heartedly accepted the classification of Thakur and also propagated the same throughout their lives, by spontaneously offering such deferential regards to both of them as is payable only to one's Father and/or Spiritual Preceptor (Guru). This fact is amply corroborated by plenty of instances, on record, which abound in the Ramakrishna-Vivekananda literature. A few such are given below as illustrations :

- (a) Besides the memorable event of SWAMIJI making SASHTANGA PRONAM to (lying prostrate before the feet of) MAHARAJ at their very first sight on SWAMIJI's victorious return to Calcutta from the West, and immediately thereafter of MAHARAJ making a return of the same, it is a matter of common knowledge to all who are conversant with the Ramakrishna-Vivekananda literature that after the passing away of SWAMIJI, during the period of MAHARAJ's stay at any Math, including Belur Math, or such places as Balaram Mandir, all monks irrespective of seniority in age, like Swami Premananda, residing at or visiting such places would make SASHTANGA PRONAMS to MAHARAJ on their first meeting every day.
- (b) The quotations given below from authentic publications will amply bear out my above statements:

(i) DAYS IN AN INDIAN MONASTERY

By Sister Devamata

Publisher : The Vedanta Centre, Cohasset, Mass.,
and Ananda Ashrama, La Crescenta, Calif., U.S.A.

(3rd Edition, 1975)

Chapter X-The Head of the Order

Pages 146-147

"Before leaving, (for Puri to bring Swami Brahmananda at Madras), he, (that is Swami Ramkrishnananda) had charged Rudra and me to prepare for Swami Brahmananda's coming as for the Master himself. 'Remember', he reiterated, 'Swami Brahmananda was like his own son and when you see him, you have a glimpse of what Sri Ramakrishna was. The self in Swami Brahmananda is entirely annihilated. Whatever he says or does comes directly from the Divine Source.' "

(ii) THE DISCIPLES OF SRI RAMAKRISHNA

Published by Swami Gambhirananda

President, Advaita Ashrama, Mayavati

(1955 Edition)

Chapter I-Swami Brahmananda

Page 19

"When Swami Vivekenanda returned from America, he bowed down to Swami Brahmananda saying, 'The son of the Guru is to be respected as much as the Guru himself. Swami Brahmananda too did not lag behind in his sense of humour. He returned the compliment saying 'To the elder brother is due the respect that is given to a father'.

Page 25

"Those who had known both Sri Ramakrishna and Swami Brahmananda used to say that Swami Brahmananda represented some of the characteristics of the Master; there was some similarity even in physical appearance".

Chapter II - Swami Premananda

Pages 58-59

"This reverential attitude among the brother disciples was specially manifest in Swami Premananda. In the presence of Swami Brahmananda, the President of the Mission, he behaved himself like a humble servant. He would start his daily work only after saluting him profoundly in the morning, if the latter happened to be at the Math'.

Chapter VII - Swami Ramkrishnananda

Page 158

"When Swami Brahmananda visited the South...he (Swami Ramkrishnananda) felt that he had God in human form...as his guest...his attitude towards Swami Brahmananda was of an exceptional character, and it was the logical outcome of his devotion to the Master. Because Sri Ramakrishna loved Swami Brahmananda so much, the attitude of Swami Ramkrishnananda towards him was more of reverence than

of brotherly love. It was a sight to see Swami Ramkrishnananda, with his bulky body, prostrate himself before his great brother-disciple in all humility".

(iii) PREMANANDA PREMKATHA
(Anecdotes in Swami Premananda's life in Bengali)

By
Brahmachari Akshyachaitanya
(Published in 1373 B.S.-1966 A.D.)

Chapter - 'Gurubhaider Sahacharye' (In the company of the Brother-Disciples)

Page 218

"As Baburam Maharaj approached MAHARAJ with Ghati (Water Pot) in hand to pour water on MAHARAJ's hands for washing, MAHARAJ exclaimed, 'Baburamda, why yourself and why you after all?' ...Baburam Maharaj responded 'Your personal Seva (serving) is the bounden duty of us...'"

Page 225

"Swami Nirmalananda was so much devoted to MAHARAJ and Baburam Maharaj that even during their life time he arranged the daily worship of their portraits having installed in the shrine".

(iv) SWAMI BRAHMANANDA
(Biography of MAHARAJ in Bengali)

Published by Swami Atmabodhananda
'Udbodhan'

(2nd Edition 1355 B.S.-1948 A.D.)

Chapter 12 - 'Sangha-Nayak' (Head of the Order)

Page 187

"After having said to the foreign gentleman 'Brahmananda shall give you appropriate solutions to your queries', SWAMIJI addressing him said, 'There is a Dynamo working and we are all under him'."

Chapter 12 - 'Sangher Bistar' (Expansion of the Order)

Page 213

"Thakur's spiritual power being centered in MAHARAJ, his brother-disciples considered him as his real representative, and as such, offered him their deep regard and honour".

Chapter 15 - 'Dakshinatye' (In South India)

Page 259

(At the house of a devotee at Madras)

"As soon as MAHARAJ left his seat after meal, Ramkrishnananda picked up a little rice left as remnant on his plate by MAHARAJ, touched his head and breast with it and respectfully placed at the tip of his tongue"

Chapter 18 - 'Puri O Bhubaneswar Mathe' (At Puri and Bhubaneswar Math)

Page 317

"Swami Saradananda would mention, 'Amongst us only in MAHARAJ alone one would find the gestures and postures of Thakur in his state of a PARAMHANSA. From behind, MAHARAJ looks like 'THAKUR himself'."

Chapter 19 - 'Belur Mathe' (At Belur Math)

Page 327

"Regarding spiritual power of MAHARAJ Girish Babu would say, 'Rakhal and such others are just like children to me, mere boys of yesterday ! What would be there age when I used to go to Thakur ? And I consider this very RAKHAL as Thakur's spiritual son. Do I regard him for nothing ?...Do I regard him for fuss? From behind often even I mistake RAKHAL for THAKUR. He has imbibed similar gestures, postures and ways of talking'. "

(v) SWAMI RAMKRISHNANANDA
(A Biography in Bengali)

By

Swami Jagadishwarananda.

Published by Swami Bishokatmananda
President, Sri Ramakrishna Mission Sevashram,
Midnapore in 1355 B.S. (1948 A.D.)

(a) Excerpt from 'Introduction' by Swami Vishuddhananda

Page ix

"Sashi Maharaj regarded him (Swami Brahmananda) as the veritable image of Sri Ramakrishna. When Sashi Maharaj overwhelmed with devotion prostrated before him, then it would be difficult to comprehend that both were just spiritual brothers".

(b) Chapter XIV "Guru Bhratri Bhakti" (Devotion to Spiritual Brothers)

On two occasions when Sashi Maharaj incurred the displeasure of MAHARAJ on two different grounds described in page 222 and page 223 respectively of the Book, the unprecedented manner of tendering apology to MAHARAJ by Sashi Maharaj was unique in nature. In the first occasion, Sashi Maharaj prostrated before MAHARAJ and while apologising for pardon with unusual humility, made devotional remarks such as, "...hundreds of Sashi may be born at your mere will."

"তোমার ইচ্ছামাত্র শত শত শশীর উদ্ভব হইতে পারে"

In the second occasion, while kneeling down with folded hands before MAHARAJ, Sashi Maharaj apologised with humility making devotional remarks such as, "At your mere wish, hundreds of Sashi may be created out of mere dust."

"তোমার ইচ্ছায় ধূলা হইতে আমার মত শত শত শশী সৃষ্ট হইতে পারে"

(vi) SRI RAMAKRISHNA PARIKAR PRASANGA
(A Bengali Treatise on Sri Ramakrishna's Associates)

By

Swami Kamaleshwarananda
President, Gadadhar Ashrama

Published in Falgun 1384 B.S. - March, 1978

'BRAHMANANDA PRASANGA' (Topic : BRAHMANANDA)

- (a) While relating about the high degree of regard his Brother Disciples including SWAMIJI, Hari Maharaj, Sashi Maharaj, Baburam Maharaj entertained for RAJA MAHARAJ, the author, referring to an occasion when RAJA MAHARAJ got annoyed with Sashi Maharaj, writes that the latter apologetically exclaimed, "RAJA,...numerous Sashi pass out of your urine ! And you get annoyed with me !" (Page 23)

"রাজা,তোমার প্রস্রাবে কত শশী ভেসে যায়! তুমি কিনা আমার উপর রাগ কর।"

- (b) In referring to another incident, the author writes that seeing Hari Maharaj fully prostrating at the feet of RAJA MAHARAJ,

a devotee standing nearby asked him with surprise "What is this Maharaj ! You are his brother disciple; what do you see in him that induces you to prostrate like that ?" In reply, Hari Maharaj explained the reasons for so doing : "Do you know what I see ? I see THAKUR Himself in him indeed. And that is why I do like that."

Note : It would doubtless be admitted by all that this mode of apologies by Sashi Maharaj is possible only for a spiritual disciple and not for a spiritual brother as Sashi Maharaj was to RAJA MAHARAJ in fact. Similarly, in the context of these incidents, it is evident that the description of himself as "child" or "servant" by Tulsi Maharaj at the end of his letters to RAJA MAHARAJ is not at all inconsistent or incompatible with the behaviour of the other spiritual brothers of RAJA MAHARAJ.

(vii) Bengali Letters from Swami Prabhavananda
To
BrahmaGopal Dutt (Writer).

Dated July 3, 1965

"Mahapurush Maharaj told me, (in English) just before I left for this country (U.S.A.) 'You have seen the SON OF GOD, you have seen GOD'."

Dated March 14, 1970

"Revered Mahapurush Maharaj and Revered Sarat Maharaj sent me to this country (U.S.A.), - and that too at the wish of MAHARAJ."

- (3) These events give the correct or a real picture or perspective of the personal attitude and/or feelings of all contemporary monks or devotees, high or low towards SWAMIJI and/or MAHARAJ without exception.

In the circumstances as stated above, you will kindly realise that until and unless you kindly enlighten me with the "new light" of evidence produced by the precious Documents (which may be the two letters in your custody, as previously mentioned), by furnishing me with their xerox copies at my cost as requested, I am helplessly deprived of the opportunity of accepting your conclusion regarding the Discipleship of Tulsi Maharaj, as conveyed by the said letter of

24th September, 1983, of Revered Swami Hiranmayanandaji. Hence, I have, and shall continue to have no other alternative than to adhere to what was accepted unanimously and universally to be the established TRUTH (namely, that "Tulsi Maharaj was a Direct Disciple of Thakur"), by each and every one of the Ramakrishna Order everywhere, including the Belur Math, since the time of the formation of the nucleus of the Ramakrishna Math immediately before or after the Mahasamadhi of Thakur at Cossipore.

Although, I find Tulsi Maharaj in his deposition in the Bangalore Case referring to some propaganda against him after the passing away of Swami Brahmananda in 1922, as far as my personal knowledge goes, this TRUTH was crystal clear until 1929 to all persons, monks or devotees, or even regular visitors to Belur Math, from the personal conduct and dealings of the Direct Disciples of Thakur, and also of their immediate successors, lay or monastic, including the Authorities of the Belur Math. You may be aware, this fact was corroborated by Revered Swami Vireshwaranandaji in his reply to Swami Hiranmayanandaji's query in this regard. The unequivocal declarations of this TRUTH, however, continued to be made by them and also without any murmur, hesitation, or reservation arising from any quarter whatsoever till 1936, when the photo of Tulsi Maharaj was found excluded from the groups of photographs of Thakur's Disciples, which was published by the Belur Math.

In any event, I beg of your goodself and of Revered Swami Hiranmayanandaji, as also of the respected colleagues of yours, to kindly forgive me if after waiting, but in vain, with high expectation and intense anxiety for the enlightenment sought from you as mentioned above, then for sheer want of the enlightenment so keenly sought from you for long, I may unwittingly have to incur your displeasure, being perforced to make my humble yet determined attempts for establishing among the Truth Seekers, the enlightened public, and the devotees, followers and admirers of Sri Ramakrishna and His Direct Disciples, and also other concerned and interested for all time to come, the TRUTH that still holds the ground unrefuted, namely, that "TULSI MAHARAJ WAS A DIRECT DISCIPLE OF THAKUR", a TRUTH which was originally accepted, acted upon, publicly declared and propagated all over the World, firstly, by the Direct Disciples of Thakur, and then by their monastic successors, including the Trustees of Belur Math unhesitatingly and unanimously till the year 1936, and even thereafter, in their publications, till recently.

It appears from authentic records that since the deposition of Swami Amriteswarananda (Paresh Maharaj) in the Bangalore Case, slow and gradual but deliberate and steady omission, obliteration, deletion or mutation of all statements printed in the original publications under the control of the Belur Math Authorities to the effect that Tulsi Maharaj was a Direct Disciple of Thakur, have been and are being made slowly but steadily in all their later editions.

God forbid, if unfortunately circumstances ultimately compel me to undertake the most unpleasant and painful task of undertaking any inevitable and unavoidable confrontation with the Belur Math Authorities in my attempt to establish the TRUTH solely in fulfilment of my moral and spritual obligation and allegiance to my GURU, my spiritual Guide here and hereafter, I beg pardon of you all with a heavy heart but with no bitterness.

With respectful pronams to you and to all the Trustees of Belur Math,

Yours sincerely,
BRAHMA GOPAL DUTT

(This Letter was placed in the Meeting of the Board of Trustees, as we understand from a reliable source. But no reply to it has been received. In all probability, it suffered the same fate as many other previous letters, namely, shelved in a cold storage. A copy of this Letter was forwarded to Sister Gargi, Ms. Marie Louise Burke in America. Her reply, which is indeed heartening to all truth-lovers, is given in Appendix B of this publication).

(32)

REGISTERED WITH A/D

SRI RAMAKRISHNA-SARADA SHARANAM

"KIRAN NEKETAN"

1/1C, Lakshmi Dutta Lane,
Baghbazar, Calcutta-3.
16th July, 1990.

To
His Holiness Srimat Swami Bhuteshanandaji Maharaj,
President,
Ramakrishna Math,
Belur Math, Howrah-711 202.

Venerable Maharaj,

Kindly accept my Sashtanga Pronam.

Since you are now the first visible representative of Sri Sri Thakur, after great hesitation, I ultimately venture to sent you this copy of my letter dated Ashar 9, 1397 B.S. (24th June, 1990) to Srimat Swami Gahananandaji Maharaj, General Secretary, as a matter of my duty. The letter will speak for itself.

Thakur was admittedly the best embodiment of TRUTH. And Swamiji established Belur Math for serving as the best machinery for propagation of Thakur's Message which is solely based on Truth and Truth alone.

My earnest prayer to you is that kindly go through the enclosed letter carefully, and after thorough scrutiny and proper deliberation, if you so feel that the decision of the Belur Math Trustees in their Meeting dated 28th July, 1988, in the instant matter was not based on Truth, you will be pleased to do the needful in restoring the Truth.

I beg to be excused for this intrusion into your valuable time.

Kindly accept my Sastanga Pronam again,

Yours respectfully,

Enclosed : as stated above

BRAHMA GOPAL DUTT

(Reply to this letter has not come; nor even a formal acknowledgement)



APPENDIX A

LEAVES FROM THE LIST OF SANNYASINS OF THE RAMAKRISHNA ORDER PUBLISHED BY BELUR MATH IN 1924

The names of all the Seventeen Direct Monastic Disciples of Sri Ramakrishna are printed in Bigger Types and in All Capital Letters in this List. The following six relevant pages, reproduced from the Original List, illustrate this. Swami Nirmalananda's name is printed among the group of surviving Direct Disciples in the same fashion. (Vide Item 26 of Chapter II).

For private circulation

SANNYASINS
OF THE
RAMAKRISHNA ORDER



THE MATH, BELUR

1924

SANNYASINS OF THE RAMAKRISHNA ORDER

(Those who have passed away.)

ADBHUTANANDA	
ADWAITANANDA	
Atmananda	... (Sukul Maharaj)
BRAHMANANDA	
Chinmayananda	... (Sachin)
Gokulananda	... (Priya)
Kashikananda	... (Balaram)
Narayananda	... (Mansa)
NIRANJANANANDA	
Nityananda	
Prajananda	
PREMANANDA	
RAMAKRISHNANANDA	
Sadananda	... (Gupta Maharaj)
Sandrananda	... (Dibakar)
Sraddhananda	... (Durganath)
Swarupananda	...
TRIGUNATITA	
TURIYANANDA	
Umananda	... (Yogin)
Vimalananda	... (Khagen Maharaj)
VIVEKANANDA	
YOGANANDA	

(Those who are still living.)

June, 1924.

Abhayananda	... (Bharat of Mayavati)
ABHEDANANDA	
Achalananda	... (Kedar Baba)
Achyutananda	... (Shyamacharan)
Adiswarananda	... (Ramesh Senior)
Adwayananda	... (Nalin Doctor of Benares)
AKHANDANANDA	
Akhilananda	... (Nirod of Madras)
Aksharananda	... (Lakshman)
Amalananda	... (Makhan Senior)
Amarananda	... (Suresh of Benares Seva- shram).
Ambikananda	... (Nirod Maharaj)
Ameyananda	... (Mokshachaitanya)
Amitananda	... (Vivekchaitanya)
Amritananda	... (Nalin of Bhubaneswar)
Amriteswarananda	... (Paresh)
Anantananda	... (Kanai Junior)
Anubhavananda	... (Rohini)
Aparnananda	... (Of Baranagar)
Apurvananda	... (Kshitindra)
Arupananda	... (Rasbihari)
Asangananda	... (Panchanan of Kankhal)
Aseshananda	... (Kiran of Udbodhan)
Asimananda	... (Nalini Maste of Benares)
Asitananda ...	... (Satu of Udbodhan)
Asokananda	... (Jogesh of Madras)
Atmabodhananda	... Satyen)
Atmaprakashananda	... Priyanath of Udbodhan)
Atulananda	.. Gurudas)

Madhavananda	... (Nirmal)
Madhusudanananda	... (Kaviraj)
Mahadevananda	... (Moti of Koalpara)
Mahananda	... (Naren of Shyamala Tal)
Maheshananda	... (Asok)
Maheswarananda	... (Baikuntha Doctor)
Mahimananda	
Mangalananda	... (Santosh of Vidyapith)
Manishananda	... (Mati)
Megheswarananda	... (Hiralal)
Mokshadananda	... (Mudappa)
Mokshananda	... (Upen)
Muktananda	... (Varada of Kankhal)
Mukteswarananda	... (Iswar)
Mukundananda	... (Sasadhar)

Naishthikananda	... (Krishna Pillay)
Narottamananda	... (Naren Doctor)
Nigamananda	... (Maheshchaitanya)
Nikhilananda	... (Dinesh)
Niranjanananda (Junior)	(N. S. Pandalai)
Nirbharananda	... (Chandra Maharaj)
Nirbayananda	... (Kanai Maharaj)
Nirgunananda	... (Mukti)
NIRMALANANDA	
Nirvanananda	... (Surya)
Nirvedananda	... (Anadichaitanya)

SARADANANDA

Saswatananda	...	(Suresh Master)
Satyananda	...	(Satish Senior of Benares)
Sharvananda	...	(Tejnarayan)
Sharveshananda	...	(Durgadas)
Sharveswarananda	...	(Panditji of Kankhal)
Shekharananda	...	(Garurham)

SHIVANANDA

Shyamananda	...	(Khudumani)
Siddhananda	...	(Charu)
Siddheswarananda	...	(Gopal of Cochin)
Somananda	...	(Of Bangalore)
Sridharananda	...	(Srish Babu)
Srishananda	...	(Basanta of Math)
Srivasananda	...	(Narayan Iyengar)
Sthirananda	...	(Goshtha of Kankhal)
Subhananda	...	(Charu Babu of Benares)
Subhrananda	...	(Of Travancore)

SUBODHANANDA

Suddhananda		(Sudhir Maharaj)
Sukhananda	...	(Churuni Kurup)
Sukhatmananda	...	(Murarichaitanya)
Swaprakashananda	...	(Suren of Madras)
Swaswarupananda		(Ashu of Bankura)

Tanmayananda	...	Narayan of Daharkundu)
Tapananda	...	(Visweswar)
Tattwananda	...	(Govinda)
Tripurananda	...	(Satindra)
Tryambakananda	...	(Saktichaitanya)
Tyagananda	...	(Bijay)

Umananda

Vagiswarananda	...	(Of Haripad)
Vaikunthananda	...	(Yotindra of Kankhal)
Varadananda	...	(Bhavani)
Vasudevananda	...	(Harihar)
Vedananda	...	(Prabhash)
Videhananda	...	(Virupaksha)
Vidyananda	...	(Rajen of Koalpara)
Vijayananda	...	(Pashupati of Math)
VIJNANANANDA		
Vikashananda	...	(Gadai of Benares)

APPENDIX B

TWO IMPORTANT LETTERS FROM SISTER GARGI MS. MARIE LOUISE BURKE

(i)

(A letter was written on 24th April, 1990 by the Associate Truth-Searcher to Sister Gargi referring to her celebrated magnum opus SWAMI VIVEKANANDA IN THE WEST - NEW DISCOVERIES, Volume IV and asking (a) whether in the Photograph of the Ten Direct Disciples of Sri Ramakrishna, illustrated in her Book opp. page 416, the word "unknown" has been written against Swami Nirmalananda's photograph as a matter of deliberate suppression of Truth, or on account of genuine ignorance about the identity of the Swami ? (b) whether it did ever strike in her mind that in the Letter of Swami Vivekananda of 1895 written to his Brother-Disciples, — which has been reproduced in page 425 of her Book, — the name 'Gupta' is absolutely odd and incompatible ? Her reply is reproduced below.

We have already discussed about these two matters in Chapter II Items 5 (ii) and 23, and also in Chapter IV Item 10.)

GARGI

2800 Steiner Street,
SAN FRANCISCO, CA 94123, USA
May 10, 1990

Dear Sri Basu,

Thank you for your letter of April 24 and for your kind — indeed overly kind — remarks about the "New Discovery" books.

You mention two perplexing matters. One is the "Unknown" disciple in the group photograph of ten of the direct disciples. I can assure you that I made every effort to learn the identity of this Swami — obviously without success. At the time, at least, the authorities at Advaita Ashrama and at Belur Math were unable to identify him. It was, in fact, Reverend Swami Vireswaranandaji who told me the story of the seating arrangement. I am very glad to be reminded of this lapse in the book, and intend once again to investigate the matter. Thank you for drawing the matter to my attention. I believe the Secretary of the

Vedanta Society of Northern California is supplying you with a copy of this photograph, as you requested.

As for the name "Gupta" in Swamiji's letter to his brother disciples, I do not recall at the present time my reasons for thinking it was "Gupta" and not "Ganga" or "Gangadhar", though one reason, of course, was that in the latest editions of the Complete Works (vol. 6, P. 323) the name is "Gupta". I imagine that the original Bengali letter was consulted before the name was supplied in the English translation. However, your reasons for thinking the name was not "Gupta" are quite convincing and raise a question. Therefore, when I next go to India I shall consult the original letter (through a translator) and make certain. As far as I am concerned there is no hurry in this matter, but again I am very happy to have it drawn to my attention.

It is my earnest hope that with Swamiji's grace future editions of these volumes of "New Discoveries" will be error free !

Please accept my best wishes and affectionate namaskars.

GARGI

(At the request of the Associate Truth-Searcher, the Secretary of the Vedanta Society of Northern California was kind enough to send an excellent copy of the said Photograph available there with full names of all the Ten Direct Disciples of Sri Ramakrishna in the picture. And, as expected, Swami Nirmalananda's name is very much there.)

(ii)

(Thereafter yet another letter was written to Sister Gargi on 29th September, 1990, apprising her of all details about the antagonism that reared its head against Swami Nirmalananda in the twenties and thirties of the present century and how, being a victim of venom, he had to leave the Order. At the same time, she was also informed how the Authorities are gradually erasing his name from the Ramakrishna-Vivekananda Literature as a Direct Monastic Disciple of Sri Ramakrishna with a sinister motive even by tampering of old authentic sacred hagiographies and Books. A copy of the present writer's letter dated 24th June, 1990 addressed to the General Secretary of Belur Math was also forwarded to her for understanding how the false allegation about Swami Nirmalananda's Discipleship took its

birth during the Bangalore Case and how it has been completely blasted by analytical dissection. Request was also made to this venerable research-scholar, — a great worshipper and follower of Swamiji and a prodigy of learning in the West, — to play her role in Resurrecting the Truth. Her reply is indeed heartening.)

GARGI
2800 Steiner Street
SAN FRANCISCO, CA 94123, USA
November 5, 1990.

Dear Ajoy Kumar Basu,

Thank you very much for letter of September 29 and for its information and documents concerning Swami Nirmalananda. I found all this extremely interesting. I was not previously aware that there was any controversy.

You ask if in my researches I ever came across anything relating to Swami Nirmalananda and his work in America. I am sorry to say that I never did. Since my research was concerned exclusively with the years Swami Vivekananda was in the West, I did not look into the New York newspapers of 1903-1906, and therefore know nothing of Swami Nirmalananda's work in this country or of how he was introduced to the public. I regret that I cannot be of help to you in this regard.

As for my own books, if there will be future editions, I shall make what amends I can in respect to photo captions, footnotes, etc. I shall look into the matter and try to understand for my own satisfaction why there is this unfortunate disagreement regarding Swami Nirmalananda's status. The information you have kindly given me is most valuable. Again, thank you.

I expect to be in India all of this winter.

Please accept my best regards,

Very sincerely yours,
GARGI



APPENDIX C

PROTESTS FROM SOUTH INDIA

(Sri V.U.M. Nair, a house-holder disciple of Swami Nirmalananda, fought spiritedly and relentlessly against the defamation of his venerable Guru by writing many articles in the Malayalam journals. He also lodged strong protests with the Authorities of the Order. Two letters written by him in this regard are reproduced below.)

V.U.M. Nair

(i)

Vatakkanceri Ullattil,
PARUTTIPPULLI P.O.,
Palghat Dist., Kerala
Pin Code : 678573

21st April, 1984

His Holiness Swami Vireshwaranandaji,
President Maharaj, Belur Math, Calcutta.

Revered President Maharaj,

This letter is addressed to you by a humble devotee of Sri Guru Maharaj. It is on a subject that has been causing considerable agitation in the minds of a large number of devotees.

We have seen political parties twisting facts and rewriting history to suit their selfish interests. But we never expected the Belur Math to sail in the same unsavoury boat. For, distortion of facts and presentation of false pictures by an institution founded by Swamiji in the name of Sri Guru Maharaj, can be nothing short of a heinous crime.

We refer to the Belur authorities' deplorable attempts to exclude the name of Sri Tulsi Maharaj from the list of Sri Guru Maharaj's disciples. This ungainly game was started long ago.

We can understand differences of opinion arising on administrative or organisational matters in a vast Sangha. But travesty of truth can never be condoned. This becomes all the more painful when it happens in an organisation in the name of Sri Guru Maharaj, the very embodiment of Truth, who surrendered everything to the Mother,

out on no account could surrender truth.

Despite all the documentary evidences that we had to have this fraud exposed, we chose to remain silent all these years, because we did not want, by a public protest, to cause damage to the reputation of an organisation we hold dear and sacred. Again, we hoped, that by the grace of Sri Guru Maharaj, better counsels would prevail and bring back the authorities to the path of truth. But alas! We find that the authorities persist in propagating falsehood with a vengeance. Do they want us to believe that Sri Raja Maharaj, Sasi Maharaj, Sarat Maharaj and all other noble souls told lies? Going through some of their recent publications and revised editions, that is the only conclusion one can arrive at.

Appeals from individuals to have things set right have so far received no response. May I now make an earnest appeal to you, Maharaj, to take some steps to see that these mistakes are rectified, keeping the noble Mission and Math free from any stigma or blemish. all sincere devotees would be grateful. A reply at your convenience would be highly appreciated.

JAI SRI SRI GURUMAHARAJ KI JAI

With loving pronamas,

V.U.M. Nair

(ii)

OM

Sree Ramakrishna Saranam

V.U.M. Nair

Paruttippulli P.O.

Palghat District,

Kerala,

Pin Code: 678 573

16th June, 1984

His Holiness Swami Tapasyanandaji,
Sri Ramakrishna Math, Mylapore,
Madras 600 004.

Revered Swamiji,

A copy of a letter dated 21st April, 1984, addressed to the President Maharaj, Belur Math, is enclosed. There is no response as yet.

You can see what appeal I have made to the President Maharaj. Now I am making the same appeal to you and other members of the Board of Trustees. Please do discuss this matter at the next meeting of the Board and devise ways to bring back to the path of Truth those that have strayed away.

I hope, Swamiji, that you won't mind if I frankly express my feelings. You may remember that long back I had written to you on this subject after reading your biography of Sashi Maharaj. You were extremely kind to send me a prompt reply. However, your helplessness in the matter only served to augment my mental agony. I have just finished reading your short, lucid, well-thought out and well-written interpretative study — "Sri Ramakrishna, His Life and Teachings". In fact, I have felt the need of such a book from a competent person, after reading "God of All" by Claude Allan Stark. But here again you have left out one of the Seventeen monastic disciples of Sri Guru Maharaj.

An omission can very well be an oversight. But I understand that in the new edition of Swamiji's 'Life', something worse has been done. At this rate, with the increase in the publications by the Math and Mission the Common Man's demand for common salt is bound to go up.

Can you blame us, Swamiji, if some of us with no shaky memory feel distressed at the darkness below the bright lamp at Belur? Does not the mention of Baranagore and Alambazar bring before us the glorious picture of the Stalwarts, Sashi Maharaj and Tulsi Maharaj who gave their sweat and blood for the organisation? Did not Sri Swamiji himself point out Tulsi Maharaj as a model for all Sanyasins to follow? Doesn't the world know of his magnificent contribution to the SRK movement? Those who know how he saw the Jagadamba herself in the Holy Mother and Sri Guru Maharaj himself in Raja Maharaj and how the slightest inconvenience to them was extremely painful to him would never forget the heavy responsibility he took upon himself in bringing the Sanghajanani to Bangalore and Sri Maharaj to Kerala, just to bless the poor Bhaktas who could not afford a travel to Calcutta!

The Math and Mission gave him his due place in the early half of the century. Then things changed. They forgot that strict observance of truth is a must for all, and much more so for the followers of Sri Guru Maharaj, the very embodiment of truth. They now say that whatever they said earlier, is not true. Reason? Further researches! We have not been told what researches were made and how. And

horror of horrors! The statements they make now amount to calling Raja Maharaj, Sarat Maharaj, Sashi Maharaj, Master Mahashay, Sister Devamata and other liars. What an awful sin to make such a preposterous suggestion!

To err may be human and to forgive divine. But deliberate repetition of errors making truth a Casualty is devilish. To condone it would be a Sin.

Now, Swamiji, can any member of the Order honestly deny that this base attempt to erase the name of Swami Nirmalanandaji is a result of Sheer Spite on the part of a few at the top of the institution? Is it not because they could not brook differences of opinion on organisational or administrative matters? That may be ignored. But when it leads to travesty of truth, it becomes a serious matter.

It is indeed a pity that the other Sanyasins of the Order do not register a protest against this false propaganda. And they profess to preach the teachings of Swami Vivekananda who said, "I cannot make myself Sweet and accommodating to every black falsehood"! Can it be out of fear of losing what facilities they get from the Sangha with its might of wealth and organisational power? Do the messages of Sri Guru Maharaj and Swamiji mean nothing to them? Anyway, now we can fully realise the Significance of Swamiji's instruction to Alasinga Perumal and others not to allow themselves to be governed by those at Calcutta.

I am sure that Swamiji can feel the pulse of humble devotees like me, quite large in number. When asked about the changes in recent publications, we find it difficult to give a reply that wouldn't damage the reputation of the Sangha. Hence our request once again to the Board of Trustees to put things right.

We hope to get an early indication of a satisfactory decision. We pray to Sri Guru Maharaj to make you take suitable action and spare us the necessity of exposing this detestable fraud, a painful task. You know we have ample evidence to bring out the true picture. For the wise, Raja Maharaj's Power of Attorney alone would do.

Please do forgive me, Swamiji, if I have used any harsh words. You do not know how ardently I have prayed to the Holy Mother to enable me to follow Her advice. I know She will forgive me because these words come from a wounded heart — wounded at the sight of a great injustice done to one of her dearest sons.

May I repeat my request?.

With loving pronams,

Humbly yours,
V.U.M. Nair.



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ABOUT THE AUTHOR

Sri Brahma Gopal Dutt belongs to a very devoted family of Bagh Bazar in North Calcutta. His father late Kiran Chunder Dutt (1876-1960) was a very illustrious and illuminating personage in the contemporary society of Calcutta, — who not only acted as an adjutant-companion of Swami Vivekananda in assimilating and dispersing the inspiring ideas and ideals of Ramakrishna-Vivekananda Movement in Calcutta for the welfare of the people, but also achieved a very high degree of religious attainment through the special grace and affection of the Holy Mother as also intimate acquaintance and love of Swami Vivekananda and all the Direct Monastic Disciples of Sri Ramakrishna. The Holy Mother Sri Sarada Devi sanctified their Bagh Bazar House through Her visits on three auspicious occasions and by manifesting Her Divine Leela, besides staying at their house at Varanasi "Lakshmi Nivas" for three months, — anecdotes relating to which have been recorded in many books. Their Bagh Bazar house at one time, especially during the first three decades of the present century, virtually became guest-house for all the Sanyasins of Belur Math on their way from Belur to Calcutta. The Author, during his boyhood days accompanying his father to 'Udbodhan' had the rare privilege of touching the Holy Mother's lotus-feet and Her affectionate blessings sanctified his life. Besides, he had the unique fortune of getting the unfailing love and blessings of Eleven Direct Monastic Disciples of Sri Ramakrishna, namely, Swamis Brahmananda, Premananda, Adbhutananda, Turiyananda, Shivananda, Saradananda, Akhandananda, Abhedananda, Subodhananda, Nirmalananda and Vijnanananda, — reminiscences of which he has recorded in his Bengali Book 'Smritichayan'. He has also written 'Jibanmukta Kiran Chandra' on his father's life. Invaluable treasure of the volumes of diaries and clippings of his father carefully possessed and preserved by him give us a deep insight into the history of Ramakrishna Math & Mission and socio-cultural-literary activities of the contemporary period centering round his father's life. With the present Publication, he launched a Crusade against Falsehood propagated against his most Venerable Guru Swami Nirmalananda with a view to resurrecting TRUTH.